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A PRELIMINARY RECONNAISSANCE OF THE LANGUAGES OF ASIA.

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DESCRIPTORS- *LANGUAGES, *LINGUISTICS, *BIBLIOGRAPHIES, *LANGUAGE LEARNING, *URALIC ALTAIC LANGUAGES, *AUSTRO ASIATIC LANGUAGES, *BURUSHASKI,

THE PRESENT PRELIMINARY RECONNAISSANCE OF THE LANGUAGE OF ASIA WAS INTENDED TO PROVIDE A GENERAL BASIC REFERENCE WORK FOR THE GUIDANCE AND ORIENTATION OF GOVERNMENT OFFICIALS, EDUCATORS, AND OTHERS CHARGED WITH THE RESPONSIBILITY OF DEVELOPING RESEARCH AND EDUCATION IN THE FIELD OF THE SO-CALLED NEGLECTED LANGUAGES. EXCLUDED FROM THIS WORK WERE THE INDO-EUROPEAN LANGUAGES, DRAVIDIAN LANGUAGES, THE SEMITIC LANGUAGES, AND THE CAUCASIAN LANGUAGES. INCLUDED IN THIS WORK WERE BURUSHASKI, THE URALIC LANGUAGES (NOTABLY HUNGARIAN AND FINNISH), AND THE AUSTRONESIAN LANGUAGES INCLUDING THE MALAGASY GROUP ON MADAGASCAR OFF THE COAST OF AFRICA. THE WORK HAS BEEN BASED PRIMARILY UPON PUBLISHED LITERATURE. SOME ANALYSIS AND DISCUSSION IS INCLUDED, BUT BIBLIOGRAPHIC CITATIONS ARE NOT GENERALLY ANNOTATED. (TC)

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A
PRELIMINARY RECONNAISSANCE
OF
THE LANGUAGES OF ASIA

Compiled by Drs. Don Graham Stuart
Using the Files and Materials of The Linguistic Survey of Asia
With Special Bibliographical Assistance from Drs. J. W. F. Mulder

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"Ich hatte keine Lieblingmeinung, keine Hypothese zum Grunde zu legen, sondern ging unmittlebar von dem aus, was ist, und wie es ist, ohne mich um das zu kümmern, was seyn kann, oder was seyn sollte. Ich leite nicht alle Sprachen von Einer her; Noah's Arche ist mir eine verschlossne Burg, und Babylons Schutt bleibt vor mir völlig in seiner Ruhe."

Adelung: *Mithridates*, Vol. I, p.

"Essayer de faire une classification exacte et complète de toutes les langues en familles rigoureusement définies, c'est montrer déjà qu'on n'a pas compris le principe de la classification généalogique des langues."

Meillet: *Les langues du monde*[1], p

ABBREVIATIONS USED IN REFERENCES

Ac Sin	Bulletin of the Institute of History and Philology (Academia Sinica)國立中央研究院歷史語言研究所集刊.
AL	Anthropological Linguistics
AF	Asiatische Forschungen
AGK	Azia Gengo Kenkyû アジア言語研究會
AM	Asia Major, Leipzig
Am Anth	American Anthropologist
AML	Asia Major, A British Journal of Far Eastern Studies, London
AMNS	Asia Major, Neue Serie, Leipzig
ANTvW	Algemeen Nederlands Tijdschrift voor Wijsbegeerte en Psychologie
AOH	Acta Orientalia Hungarica
Arch Anthr	Archiv für Anthropologie
Arch Ling	Archivum Linguisticum
Arch Or	Archiv Orientalni
BEFEO	Bulletin de l'École Française d'Extrême-Orient
BKI	Bijdragen tot de Taal-, Land- en Volkenkunde (before 1949: - van Nederlandsch-Indië)
BSEIC	Bulletin de la Société des Études Indochinoises
BSLP	Bulletin de la Société de Linguistique de Paris
BSOAS	Bulletin of the School of Oriental and African Studies, London
BSd'A	Bulletin de la Société d'Anthropologie de Paris
BSOS	(Later became BSOAS) Bulletin of the School of Oriental Studies, London
Cah Saus	Cahiers Ferdinand de Saussure
CAJ	Central Asiatic Journal
CKYW	Chung kuo yü wên 中國語文
Conf Inst Ling UP	Conférences de l'Institut de Linguistique de l'Université de Paris
C & U:LB	Cense (A. A.) & Uhlenbeck (E. M.) Critical Survey of Studies on the Languages of Borneo
ENO-I	Encyclopedie van Nederlandsch Oost-Indië
ENSIE	Eerste Nederlandse Systematisch Ingerichte Encyclopaedie
Ethn Anz	Ethnologischer Anzeiger
FEQ	Far Eastern Quarterly (now JAS)
FUF	Finnisch-Ugrische Forschungen
GAF	Göttinger Asiatische Forschungen
GK	Gengo Kenkyû 言語研究
HJAS	Harvard Journal of Asiatic Studies
HRS	Hitotsubashi Ronsô 一橋論叢
IAE	Internationales Archiv für Ethnographie

IAE	Internationales Archiv für Ethnographie
IJAL	International Journal of American Linguistics
JA	Journal Asiatique
JAIGBI	Journal of the Anthropological Institute of Great Britain and Ireland
JAOS	Journal of the American Oriental Society
JAS	Journal of the Asiatic Society
JASB	Journal of the Asiatic Society of Bengal
JASt	The Journal of Asian Studies (formerly: FEQ= The Far Eastern Quarterly)
JbKNA	Jaarboek der Koninklijke Nederlandse Akademie van Wetenschappen
JBORS	Journal of the Bihar and Orissa Research Society
JBRS	(Later became JBORS) Journal of the Bihar Research Society
JBurRS	Journal of the Burma Research Society
JIA	The Journal of the Indian Archipelago [and Eastern Asia]
JMBRAS	Journal of the Malayan Branch of the Royal Asiatic Society
JNCBRAS	Journal of the Royal Asiatic Society, North China Branch
JPS	The Journal of the Polynesian Society
JRAI	Journal of the Royal Anthropological Institute
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland
JRCAS	Journal of the Royal Central Asian Society
JSBRAS	Journal of the Straits Branch of the Royal Asiatic Society
JSFOu	Journal de la Société Finno-ougrienne
JSS	Journal of the Siam Society
KCzA	Kőrösi Csoma Archiv
KGG	Kokugogaku 國語学
Kol St	Koloniale Studiën
Kol T	Koloniaal Tijdschrift
Lg	Language
LM1	Les Langues du monde, 1st ed.
LM2	Les Langues du monde, 2nd ed.
LM(Jtrs)	Les Langues du monde. 1st ed. Japanese translation (*Sekai no Gengo*)
L Posn	Lingua Posnaniensis
LSI	The Linguistic Survey of India
LSSWP	Capell (A.) *A Linguistic Survey of the South-Western Pacific*.
Mem Toy Bun	Memoirs of the Research Department of the Toyo Bunko
MGK	Minzokugaku Kenkyû 民族学研究
Minzoku	Minzoku 民族
Minzokugaku	Minzokugaku 民族学
MKNA	Mededelingen van de Koninklijke Nederlandsche Akademie van Wetenschappen, afdeling Letterkunde
Mōko	Môko 蒙古
MOS	Medio-Occidental Sinense 西南研究
MS	Monumenta Serica

MSFOu	Mémoires de la Société Finno-ougrienne
MSLP	Mémoires de la Société de Linguistique de Paris
MSOS	Mitteilungen des Seminars für Orientalische Sprachen an der Friedrich Wilhelm-Universität
NGS	Nieuw-Guinea Studiën
Or	Oriens
Papers Peabody Mus	Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University
Petermanns	Petermanns Geographische Mitteilungen
PIYB	Pacific Islands Year Book
Proc R Geogr Soc	Proceedings of the Royal Geographical Society
RCAJ	Royal Central Asian Journal
RO	Rocznik Orjentalistyczny
Salzner	Salzner (Richard) *Sprachenatlas des Indopazifischen Raumes*
Schmidt SuSE	Schmidt (P. W.): *Die Sprachfamilien und Sprachenkreise der Erde*
Scott G	Scott (James George) *Gazetteer of Upper Burma and the Shan States*. Pt. 1, Vol. 1.
SGG	Sekai Gengo Gaisetsu 世界言語概説
Shina Gaku	Shina Gaku 支那学
SiL	*Studies in Linguistics*
SJA	Southwestern Journal of Anthropology
Smithsonian	Annual Report of the Smithsonian Institution
SMJ	The Sarawak Museum Journal
SO	Studia Orientalia
SY	The Statesman's Yearbook
TAMZMI	Tô-a Minzoku Mei-i 東亜民族名彙
TAPA	Transactions of the American Philosophical Association
TASJ	Transactions of the Asiatic Society of Japan
TBJ	Tijdschrift voor Indische Taal-, Land- en Volkenkunde
TCLC	Travaux du Cercle Linguistique de Copenhague
TCLP	Travaux du Cercle Linguistique de Prague
Tijdschr BB	Tijdschrift voor het Binnenlandsch Benstuur
TIL	Travaux de l'Institut de Linguistique, Faculté des Lettres de l'Université de Paris
TMIE	Travaux et Mémoires de l'Institut d'Ethnologie
TNAG	Tijdschrift Koninklijk Nederlandsch Aardrijkskundig Genootschap
TNI	Tijdschrift voor Nederlandsch-Indië
Tôhô Gakuhô	Tôhô Gakuhô 東方学報
Tôyô Gakuhô	Tôyô Gakuhô 東洋学報
TP	T'oung Pao
TPS	Transactions of the Philological Society
UAJb	Ural-Altaische Jahrbücher
UJ	Ungarische Jahrbücher

VBG	Verhandelingen van het (Koninklijk) Bataviaasch Genootschap van Kunsten en Wetenschappen
VKAWL	Verhandelingen der Koninklijke Academie van Wetenschap, Afdeling Letterkunde
VLS	Voorhoeve (P.) *Critical Survey of Studies on the Languages of Sumatra*
VOK	Veröffentlichungen der Orientalische Kommission, Akademie der Wissenschaften und der Literatur
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
YCHP	Yen-ching hsüeh-pao 燕京学報
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZfES	Zeitschrift für Eingeborenen-Sprachen
ZfKS	Zeitschrift für Kolonialsprachen

ADDITIONS TO LIST OF ABBREVIATIONS AND DESIGNATIONS OF PERIODICALS, ETC.

AAWM	Abhandlungen der (Bayerischen) Akademie der Wissenschaften (München)
ABAW	Abhandlungen der Berliner Akademie der Wissenschaften
Ac Sin Mono	Monograph of the Institute of History and Philology (Academia Sinica) 國立中央研究院.歷史語言研究所，罕利.
Ac Sin Mono Soc Sc	Monograph of the Institute of Social Sciences (Academia Sinica) 國立中央研究院，社會学科研究所，專利.
Anthropos	[Never abbreviated]
AO	Archiv Orientální
APAW	Abhandlungen der (Preussischen) Akademie der Wissenschaften (Berlin) [cf. ABAW]
BA	Baessler-Archiv; Beiträge zur Völkerkunde
BAL	Bulletin des amis du Laos (Hanoi). 5 Numbers 1937-40.
BAVH	Bulletin des amis du Vieux Hué (Hanoi)
BMFEA	Bulletin of the Museum of Far Eastern Antiquities (Östasiatiska Samlingarna)
BSEO	Bulletin de la Société d'Etudes Océaniennes
BSPL	Bulletin de la Société Polonaise de Linguistique
CR	The China Review
CSGH	Cahiers de la Société de Géographie de Hanoi
DAWW	Denkschriften der Kaiserlichen Akademie der Wissenschaften in Wien
DVN	Dân Việt Nam (Le peuple Vietnam)
EA	Asiatische Studien/Etudes Asiatiques
EI	Encyclopédie d'Islam
Fr-Asie	France-Asie; revue de culture et de synthèse franco-asiatique
Geog J	The Geographical Journal
HRAF	Human Relations Area File
IAN	Izvjestija Akadjemii nauk SSSR
IC	Indochine (Hanoi)
ICSEA	Indochine, sud-est asiatique
IIEH	Bulletin et Travaux de l'Institut indochinois pour l'Etude de l'homme (Hanoi)
JAS Bombay	Journal of the Asiatic Society of Bombay
JPASC	Journal and Proceedings of the Asiatic Society, Calcutta
JPOS	Journal of the Peking Oriental Society
JRSNSW	Journal of the Royal Society of New South Wales
JSO	Journal de la Société des océanistes
JTRS	Journal of the Thailand Research Society
JWCBS	Journal of the West China Border Society
KSz	Keleti Szemle
LB	Leuvense Bijdragen

Lingua	[Never abbreviated].
LUA	Lunds Universitets Årsskrift
MAGW	Mitteilungen der Anthropologischen Gesellschaft in Wien
Maître Phon	Le Maître Phonetique
Mél As	Mélanges Asiatiques (St. Petersburg)
MFSOu	Mémoires de la Société Finno-Ougrienne
MKLT	Mededeelingen, Kirtya Liefrinck-Van der Tuuk
MN	Monumenta Nipponica
MNZG	Mededeelingen vanwege het Nederlandsche Zendeling-genootschap
NG	Tijdschrift "Nieuw-Guinea"
NTF	Nordisk Tidskrift for Filologi
Oceania	[Never abbreviated]
OLJa	Otdjeljenije litjeratury i jazyka Akadjemii nauk SSSr
OLZ	Orientalistische Literaturzeitung
Orbis	[Never abbreviated]
OZ	Ostasiatische Zeitschrift
PBO	Polish Bulletin of Oriental Studies
PRIA	Proceedings of the Royal Irish Academy
Proc A Phil Soc	Proceedings of the American Philosophical Society
PRSQ	Proceedings of the Royal Society of Queensland
PRSV	Proceedings of the Royal Society of Victoria
PTF	Philologiae Turcicae Fundamenta
RES	Revue d'Ethnographie et de Sociologie
RGSSP	Royal Geographical Society, Supplementary Papers
RI	Revue Indochinoise
RL	Revue de Linguistique
RMM	Revue du Monde Musulman
RTC	Revue des Troupes Coloniales
SBAW	Sitzungsberichte der Berliner Akademie der Wissenschaften
SBAWM	Sitzungsberichte der philosophisch-philologischen und historischen Klasse der Königlichen bayerischen Akademie der Wissenschaften
SBWA	Sitzungsberichte der Wiener Akademie der Wissenschaften, phil.-hist. Klasse
SFAW	Sitzungsberichte der Finnischen Akademie der Wissenschaften, Helsingfors
SHAW	Sitzungsberichte der Heidelberger Akademie der Wissenschaften
SL	Studia Linguistica; revue de linguistique générale et comparée
SR	See S Ser
S Ser	Studia Serica
TRAS	Transactions of the Royal Asiatic Society of Great Britain and Ireland

TRASCB	Transactions of the Royal Asiatic Society of Great Britain and Ireland, China Branch. Continues as Journal of the Royal Asiatic Society N. China Branch. JNCBRAS
VKI	Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde.
WBKL	Wiener Beiträge zur Kulturgeschichte und Linguistik
Word	[Never abbreviated]
ZE	Zeitschrift für Ethnologie
ZIVAN	Zapiski instituta vostokovjedjenija Akadjemija nauk SSSR
ZKM	Zeitschrift für die Kunde des Morgenlandes

INTRODUCTION

The present Preliminary Reconnaissance of the Languages of Asia was commissioned by the Language Development Section of the U. S. Office of Education to provide a general basic reference work for the guidance and orientation of Government officials, educators, and others charged with the responsibility of developing research and education in the field of the so-called "neglected languages" under the terms of the National Defense Education Act. Nevertheless, the special needs of those linguists co-operating in the production of the Linguistic Survey of Asia have not been forgotten. It is hoped, moreover, that as a syllabus of Asian linguistics this work may prove to be of both interest and utility to linguists in general. Although this Preliminary Reconnaissance incorporates the results of some ten years of research for the Linguistic Survey of Asia, it should be regarded not as a statement of conclusions but rather as a tentative synthesis of information and theory consolidating our knowledge in the field and equipping us with a new working tool to organize and integrate future research.

Some apology must be made for the use in the title of the term "the Languages of Asia", which is both imprecise and inexact, since some important groups of languages sppken in Asia, namely, the Indo-European languages in general, Dravidian, the Semitic languages, and Caucasian, are excluded from the Linguistic Survey of Asia, while other groups which are included are represented by communities outside

Asia. The Uralic language has members in Europe, notably Hungarian and Finnish, and Austronesian has the Malagasy group on Madagascar off the coast of Africa. Several important cultural languages, moreover, are represented by small communities in North and South America (Cantonese and Japanese, Kalmuk, and Javanese in Surinam). Although our delimitation of the scope of the Linguistic Survey of Asia is no doubt arbitrary, its rationale should be apparent to all those familiar with the subject matter. Semitic, the Dravidian languages, and the Indo-European languages of India have been excluded for practical reasons and because they have no apparent genetic connection with any of the other language groups included in the Survey. Although Grierson's great work, the _Linguistic Survey of India_, is now quite out of date, it was made a matter of policy to avoid duplicating it in the research program of the Linguistic Survey of Asia, except insofar as the _Linguistic Survey of India_ included language families which are chiefly represented outside the territorial confines of India, e.g. the Tibeto-Burman and Sinic languages, Thai, etc. As an exception to this policy, Burushaski has been included, because the work of Lorimer, upon which our knowledge of this language is chiefly based, supersedes the section on it in the _LSI_, and Munda, because of its conjectured relation with Mon-Khmer, Malayo-Polynesian, etc.

While the above limitations are unlikely to cause exception, our policy toward the Australian languages is likely to provoke some objection from the still numerous followers of the great Viennese anthropologist, the late Father Wilhelm Schmidt. Although Schmidt sought to establish a connection between the Australian languages and the languages of Southeast Asia, we are convinced that the linguistic grounds for positing such a connection are negligible; moreover, A. Capell [cf. A New Approach to Australian Linguistics, mimeographed, Sydney, 1956. Reviewed by E. A. Worms in Anthropos, 53, p. 270-271] points out that radio-carbon dating has established that Australian aborigines were living in Victoria already 13,000 years ago, contradicting Schmidt's theory of several waves of immigration populating Australia and opening the way for an assumption of autochthonous development of the Australian languages. We have accordingly excluded the Australian languages and Tasmanian as well.

The LSA has likewise omitted the Caucasian languages. Especially in this Reconnaissance, there seems no need to duplicate the recent survey by Geiger, Halasi-Kun, Kuipers, and Menges: Peoples and Languages of the Caucasus, the Hague, 1959 [cf. also A. Kuipers, "The Northwest Caucasian Languages", Analecta Slavica, a Slavic Miscellany Presented for His Seventieth Birthday to Bruno Becker, Amsterdam, 1955, pp. 193-206].

In short, the precise scope of the present Reconnaissance may be specified as including all the languages at present spoken on the earth (Tasmanian being extinct) with the exception of members of the following eight groups: 1. The Indo-European Languages, 2. Dravidian, 3. Semitic, 4. Caucasian, 5. The Australian Languages, 6. The Negro Languages of Africa, 7. The Autochthonous Languages of the New World, and 8. Basque..

Although the present Reconnaissance also contains information obtained from personal communications, from unpublished reports, and from field observations and interviews, etc., it is fundamentally a survey of the body of knowledge concerning the languages falling within its scope as represented in the published literature. It contains four different types of information:--1) In the first place, it gives an inventory of the languages and dialects appertaining to the language families concerned with insofar as these are mentioned or known from the literature. The index to be appended to the final report of this series will make possible the identification of individual language names and the location of essential references in the literature. Of course, in spite of every effort to achieve completeness, omissions, indeed numerous omissions, are inevitable. 2) Secondly, the languages dealt with have been classified, as far as possible, into genetically related groups and the various theories of genetic relationship have been summarized and compared. A technical discussion of the concept of genetic relationship and of the problems of linguistic classification in general, together with some remarks about the peculiarities of the internal division of the present report follow. 3) Thirdly, a socio-demographic protocol, including especially available data on the number of speakers and the location of their habitat, is given for each language. 4) Finally, selected bibliographical indications will be given. The choice of items has no doubt in many cases been arbitrary or fortuitous and determined either by what happened to be available in the Library of the LSA or in other collections accessible to the compiler of the present Reconnaissance or his assistant. In many cases works of

A PROVISIONAL CHECKLIST OF THE BASIC LITERATURE FOR THE LINGUISTIC SURVEY OF ASIA

General

Bibliographies Listing Works on the Languages of Asia in General

GB1. AKADEMIJA NAUK SSSR. INSTITUT JAZYKOZNANIJA. *Bibliografičeskij ukazatel' literatury po jazykoznaniju izdannoi v SSSR s 1918 po 1957 god*. Vypusk 1: Knigi i sborniki na russkom jazyke, izdannye v SSSR 1918-1955. pp. 367. Moskva: Akademij Nauk SSSR, 1958. [Fundamental'naja Biblioteka Obščestvennyx Nauk.]

GB2. AMERICAN UNIVERSITIES FIELD STAFF, INC. *A Select Bibliography: Asia, Africa, Eastern Europe, Latin America*. pp. i[illegible]. 534. New York: American Universities Field Staff, Inc. (c1960) [Prepared under the general editorship of Phillips Talbot.]

GB3. IRIKURA (James K.) *Southeast Asia: Selected Annotated Bibliography of Japanese Publications*. pp. xii. 544. New Haven: Yale University. Southeast Asia Studies in Association with Human Relations Area Files, 1956. [Behavior Science Bibliographies.]

GB4. ROUFFAER (G. P.) & MULLER (W. C.) *Catalogus der Koloniale Bibliotheek van het Kon. Instituut voor de Taal-, Land- en Volkenkunde van Ned. Indië en het Indisch Genootschap*. pp. ix. 1053. 's-Gravenhage: Martinus Nijhoff, 1908.

GB5. MULLER (W. C.) *Catalogus der Koloniale Bibliotheek &c.* Eerste supplement. pp. viii. 426. 's-Gravenhage: Martinus Nijhoff, 1915.

GB6. ------. *Catalogus der Koloniale Bibliotheek &c.* Tweede Supplement. pp. viii. 458. 's-Gravenhage: Martinus Nijhoff, 1927.

GB7. NEW YORK PUBLIC LIBRARY "List of Grammars, Dictionaries, Etc., of the Languages of Asia in the New York Public Library" *Bulletin of the New York Public Library*, Vol. XIII (May 1909) No. 5, pp. 319-378. Part II: Vol. XIII (June 1909) No. 6, pp. 391-432. Conclusion: Vol. XIII (July 1909) No. 7, pp. 443-466.

GB8. LIBRARY OF CONGRESS. GENERAL REFERENCE AND BIBLIOGRAPHY DIVISION. REFERENCE DEPARTMENT. *Foreign Language-English Dictionaries*. Vol. II. *General Language Dictionaries*. pp. vi. 239. Washington: The Library of Congress, 1955. [Vol. I is devoted to Special Subject Dictionaries with Emphasis on Science and Technology.]

GB9. NIHON GAKUJITSU KAIGI. DAI-ICHI BU. 日本学術会議．第一部．文学．哲学．史学．文献目録：Ⅲ東洋文学．語学篇．pp. 8.138. 東京：日本学術会議（発売所京都：法蔵館）1954.

GB10. PERMANENT INTERNATIONAL COMMITTEE OF LINGUISTS / COMITé INTERNATIONAL PERMANENT DE LINGUISTES. Linguistic Bibliography for the Years 1939-1947. / Bibliographie Linguistique &c. 2 vols. Utrecht/Brussels: Spectrum, 1949-50. Thereafter, has appeared in annual sections.

GB11. THE RESEARCH INSTITUTE OF HUMANISTIC SCIENCES, KYOTO UNIVERSITY 京都大学人文科学研究所 Annual Bibliography of Oriental Studies 東洋史研究文献類目. Since 1929. Vols. 32 (1957) and 33 (1958) with support of Harvard-Yenching Institute. Kyôto: 人文学会.

GB12. SCHOOL OF ORIENTAL AND AFRICAN STUDIES, UNIVERSITY OF LONDON. The Far East and South-East Asia: A Cumulative List of Periodical Articles. Since 1954-55. London.

GB13. MONBUSHÔ 文部省 言語学文献合目録草案 pp. 156. 東京：文部省．学術文献綜合目録分科審議会, 1950.

GB14. ZAUNMÜLLER (Wolfram) Bibliographisches Handbuch der Sprachwörterbücher: ein internationales Verzeichnis von 5600 Wörterbüchern der Jahre 1460-1958 für mehr als 500 Sprachen und Dialekte. 496 col. Stuttgart: Hiersemann, 1958.

GB15. SCHMELTZ (J. C. E.) Catalogus van 's Rijks Ethnographisch Museum. Deel III. Catalogus der Bibliotheek. pp. xxi. 279. Leiden: E. J. Brill, 1909.

GB16. Far Eastern Bibliography. Published as annual supplement to the Far Eastern Quarterly.

GB17. YAMAGUCHI KÔTÔ SHÔGYÔ GAKKÔ 山口高等商業学校．東亜關係圖書目録（和漢書分類文部）pp. 5. 10. 735. 神戸：山口高等商業学校, 1942.

GB18. COLLISON (Robert L.) Dictionaries of Foreign Languages. pp. 236. New York: Hafner Pub. Co., 1955.

GB19. WINCHELL (Constance M.) Guide to Reference Books. 7th ed. pp. 645. Chicago: American Library Association, 1951. To date three supplements have appeared, listing works through 1958.

GB20. GARDE (P. K.) Directory of Reference Works published in Asia. pp. xxix. 139. Paris: Unesco, 1956. [Unesco Bibliographical Handbooks 5.]

GB29. HUMAN RELATIONS AREA FILES. Annotated Bibliography of Burma. Prepared by Burma Research Project at New York University, Frank N. Trager, Director and Editor, John N. Musgrave, Jr., Chief Bibliographer, Janet Welsh, Assistant. pp. viii. 230. New Haven: HRAF, 1956.

GB30. INDIA HOUSE. India House Library: A Short Catalogue. pp. ix. 533. London: Office of the High Commissioner for India, 1933.

GB31. KANAZAWA (Shôsaburô) 金沢庄三郎. 亜細亜研究に関する文献. 東京: 創元社. [亜細亜研究叢書]

GB32. KERNER (Robert Joseph) Northeastern Asia: A Selected Bibliography. Contributions to the Bibliography of the Relations of China, Russia, and Japan, with Special Reference to Korea, Manchuria, Mongolia, and Eastern Siberia, in Oriental and European Languages. 2 vols. Index. Berkeley: Univ. of California Press, 1939. [Publications of the Northeastern Asia Seminar of the University of California]

GB33. MacFADDEN (Clifford H.) A Bibliography of Pacific Area Maps. With an introduction by Robert Burnett Hall. pp. xxiii. 107. New York etc.: American Council, Institute of Pacific Relations, 1941. [Studies of the Pacific No. 6]

GB34. MARSDEN (William) A catalogue of dictionaries, vocabularies, grammars, and alphabets. In two parts. Part I. Alphabetic catalogue of authors. II. Chronological catalogue of works in each class of language. pp. 154. London [Priv. print.], 1796.

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I. BURUSHASKI

The Non-Genetic Regional Alliances of Burushaski. Burushaski must be regarded not only as genealogically independent but as forming a uniquely isolated regional entity which, probably because of the nearly impassable terrain which is the habitat of its speakers, has to a remarkable degree escaped the sort of phonological and structural influence which most languages receive from their neighbors even when genetically unrelated to them. Of the languages in the surrounding area, besides Shiṇā, Burushaski has certainly had some contact with Wakhi [an Iranian language], with the language of the Qirgiz Turks, and with Balti [a Tibetan language]. None of these contacts, however, seem to have had any important effect on Burushaski. Lorimer says, "Burushaski and Werchikwar have both been subjected to outside influences, some of which must be of ancient standing, some of recent origin, but a glance at vocabularies will impress one with how little either has borrowed from other languages and how large an original stock of words each has preserved....Both dialects seem to have presented a very resistant front to foreign intrusion. Even in these later days, though many Arabic and Persian words are generally known, and though their use is convenient and probably increasing, they are not essential to the expression of ordinary ideas and many are not used by the common people." [The Burushaski Language. p. xlix.]

However, Morgenstierne, in the preface which he has written to Lorimer's work, says, somewhat contradictorily, that there are certainly a very great number of loan-words from Shiṇā [a Dardic language] in the Burushaski vocabulary [p. xxii], and that, moreover, [p. xxiii] Burushaski shows phonological and morphological parallels with Shiṇā. We have not made any effort to check these assertions, since Shiṇā is excluded from the present survey, but are quite willing to admit the possibility of a non-genetic regional alliance of these two languages. It is worth noting in this concern, however, that Shiṇā, an Indo-European language, has developed distinctive tonality, while Burushaski shows no tendency at all in that direction. [cf. BAILEY (T. Graham) *Grammar of the Shina (Ṣiṇā) Language*. London: Royal Asiatic Society, 1924. The account of Gilgitī Shiṇā in the *LSI* (Vol. I, Pt. I, p. 328ff.), based on Lorimer's material, does not mention prosody.]

[0100.] *The Burushaski Phylum*. The Burushaski genetic phylum has two distinct members: 1) Burushaski proper and 2) Werchikwār. Burushaski is the language of the states of Hunza and Nagir, located to the north of Gilgit in the western extremities of the Karakorum and Kailās mountain ranges. Werchikwār is spoken only in the Wershigūm valley, a part of the Yasin administrative district, so-called after the name of the village adjoining the administrative headquarters.

The Linguistic Literature. The only really thorough study of Burushaski, based upon a personal acquaintance with the language as well as extensive collections of texts, is that of Lt. Col. D. L. R. Lorimer. The great three volume work which Col. Lorimer produced as a result of his researches during his tour of duty in Gilgit leaves linguistic science forever indebted to him. Whatever his work may lack in modern descriptive linguistic technical finesse, it gains in good sense and careful concern for factual accuracy. Although Lorimer's phonology is not very satisfacory, his data have been so conscientiously recorded in IPA notation that they can certainly be used as the basis for future studies. The state of our knowledge is very imperfect indeed, and a great deal of work needs to be done on Burushaski; nevertheless, there can be no doubt that Lorimer has laid the solid foundation.

> LORIMER (David Lockhart Robertson) The Burushaski Language. 3 vols. Oslo: H. Aschehoug & Co. (W. Nygaard), London: Williams & Norgate, Ltd., Cambridge, Mass.: Harvard Univ. Press, 1935-1938. [Instituttet for sammenlignende kulturforskning. Serie B: Skrifter xxix, 1.] Vol. I.--Introduction and Grammar, with preface by G. Morgenstierne. Vol. II.--Texts and Translations. Vol. III.--Vocabularies and Index.

Jules Bloch in Les langues du monde[2] presents some brief structural details of Burushaski.

> BLOCH (Jules) "Bourouchaski". LM2, pp. 505-510.

The information on Burushaski given in the Linguistic Survey of India, Vol. VIII, Pt. 2 (1919), pp. 551-567, is based on data collected by G. W. Leitner (The Languages and Races of Dardistan, Lahore, 1877 & The Hunza and Nagyr Handbook, Calcutta, 1889) and J. Biddulph ("Grammar and Vocabulary of Burushaski". JRAS XVI (1884). pp. 74ff., a reprint of the grammar and vocabulary in his Tribes of the Hindoo Koosh, Calcutta, 1880).

The Problem of the Genetic Affinities of Burushaski.

G. Morgenstierne, who contributed a preface to Lorimer's work, has dealt with the possibility of a relationship existing between Burushaski and other linguistic groups and with the theories which have been proposed in connection with this question. He says (p. xiiff.) that there is no doubt that Burushaski is not related to any of the immediately surrounding languages. Among the hypotheses which have been put forward, at least three deserve some consideration, namely those which suggest a Muṇḍa, a Dravidian-Andamanese, or a Caucasian connection for Burushaski.

Ph. L. Barbour [JAOS (1921) p. 60ff.] has suggested a Muṇḍa affinity for Burushaski. Morgenstierne finds that this is not an inadmissible hypothesis, although the specific correspondences are so insignificant as to permit no conclusions.

Trombetti [G57, p. 63] undertook to compare Burushaski with Dravidian and Andamanese. Morgenstierne, however, finds here no real similarity.

The likeliest possibility of finding a genetic relative for Burushaski, Morgenstierne seems to feel, may lie in a comparison with Caucasian. Morgenstierne deals at length with R. Bleichsteiner's work "Die werschikisch-burischkische Sprache im Pamir-gebiet und ihre Stellung zu den Japhetitensprachen des Kaukasus", Wiener Beitr. z. Kulturgeschichte u. Linguistik I, pp. 289-331.

It is of course impossible to come to any ultimate conclusion about this matter until a positive demonstration of genetic affinity has been presented. However, the possibility of such a demonstration seems extremely remote. Nearly all indications force us to regard Burushaski as an independent linguistic phylum.

[0100.1.] *The Burushaski of Hunza and Nagir*. Burushaski proper, the main language of this group, is spoken in the two states of Hunza and Nagir, and, according to the *Linguistic Survey of India* [pp. 551ff.], the dialects of these two states are identical. Lorimer, however [p. xlix], says, "The Burushaski of Hunza and Nagir, it is true, differ to some extent: there are differences in vocabulary and minor variations in morphology but, as far as I am in a position to judge, these are not sufficient to constitute them separate dialects. Local variations occur inside Hunza itself: thus the people of Aliabad say 'etoi' *he has done* where the Baltikuts say 'etai'. At present we do not know the full range of difference between Hunza and Nagir Burushaski, nor the number and extent of local variants in either, nor how far these are strictly local or possibly connote some difference of social status."

Burushaski has no literature or written language. According to Lorimer, the literate Burushaski speakers usually write in Persian or in Hindustani.

The Designation of the Language. The name Burushaski is that used by the speakers of the language themselves. The Burushaski language is generally referred to as Khaǰuna by the neighboring tribes, although the term Kunjūtī seems to be used by the natives of Yārkand. Burushaski speakers refer to themselves as Burūšo or Burūšīn. In the *LSI*, it is said that according to Conway [M. W. Conway. *Climbing and Exploring in the Karakorum-Himalayas*. London, 1894], the people of Nagir call their language Yeškun. Biddulph employs the designation Buriški for the language, and this was apparently accepted by Leitner. This designation must result, however, from some misunderstanding, since Lorimer says that he has never succeeded in getting anyone to recognize this word. Nevertheless, J. Boch in his recent article in *LM2* gives the term Buriški without comment.

Habitat and Number of Speakers. Except for some 513 Burūšo recorded in the 1931 Census of India as resident in Gilgit or in North Kashmir, all Burushaski speakers live in the states of Hunza and Nagir. Since the borders of these tiny realms are not to be seen on most library atlas maps of the area, it will be useful here to repeat the geographical details given by Lorimer, who writes [p. xxxiff.], "The ground covered by the twin States is roughly defined by the lines 74°10' and 75°40' of East longitude and 36° and 37°10' of North latitude. Of this area the bulk falls to Hunza. Hunza marches on the North with Afghan and Chinese territory, from which it is divided by an immense mountain barrier traversable only by a few very high passes--the Irshad (16,060 ft.), the Kilik (15,600), the Mintaka (15,430) and the Khunjerāb."

The boundary between Hunza and Nagir is formed by the Hunza river between the point where it receives the waters of the Nagir and Chalt. Chalt itself and the Chaprōt valley belong to Nagir. Otherwise the realm of Nagir is confined to the valley of the Hispar glacier and the Nagir river and the northern slope of the Kailās range, the crest of which forms the dividing line between it and Gilgit. Gilgit, which is Shiṇā-speaking, is the marketing center for both Hunza and Nagir. The principal Burushaski centers are Chalt (=Chhalt), Māyūn, Hīndi, Aliābād, Baltit, Misgār. Baltit is the capital of Hunza.

This entire area ia extremely mountainous, and communications are difficult. Lorimer writes [p. xxxii], "From the West of Hunza to the East of Wershigūm is as the crow flies a mere 20 or 30 miles, but the traveler will spend six days and cover some 115 miles in making his way from Chalt via Gilgit and Gupis to Yasin." The bulk of Hunza and the eastern portion of Nagir are uninhabitable. Only the elevated terraces that skirt in places the sides of the river valleys have a permanent population. The population of Hunza and Nagir is not linguistically homogeneous, and in the words of Lorimer, Burushaski occupies only a "limited central position".

Lorimer gives the following figures [p. xxxiii] for the number of speakers of the languages current in Hunza and Nagir based on the 1931 Census and "the results of private enquiries as to the language spoken in each individual village".

District	Number Speaking			Total Pop.. 1931 Census
	Burushaski	Shiṇā	Wakhi	
Hunza	9,938	1,184	2,411	13,533
Nagir	10,362	3,293	-----	13,655
Total	20,300	4,477	2,411	27,188

These figures are not altogether complete. Lorimer says, "To obtain the absolute total numbers of known Burushaski-speakers 513 must be added to the total of the first column on account of 512 Burushaski-speakers recorded in the 1931 Census as resident in the Gilgit Wazarat, and one as resident in North Kashmir. The total thus becomes 20,813." Lorimer believes that all Shiṇā speakers of Hunza and Nagir are bilingual with Burushaski, but this is not the case for the Wakhi.

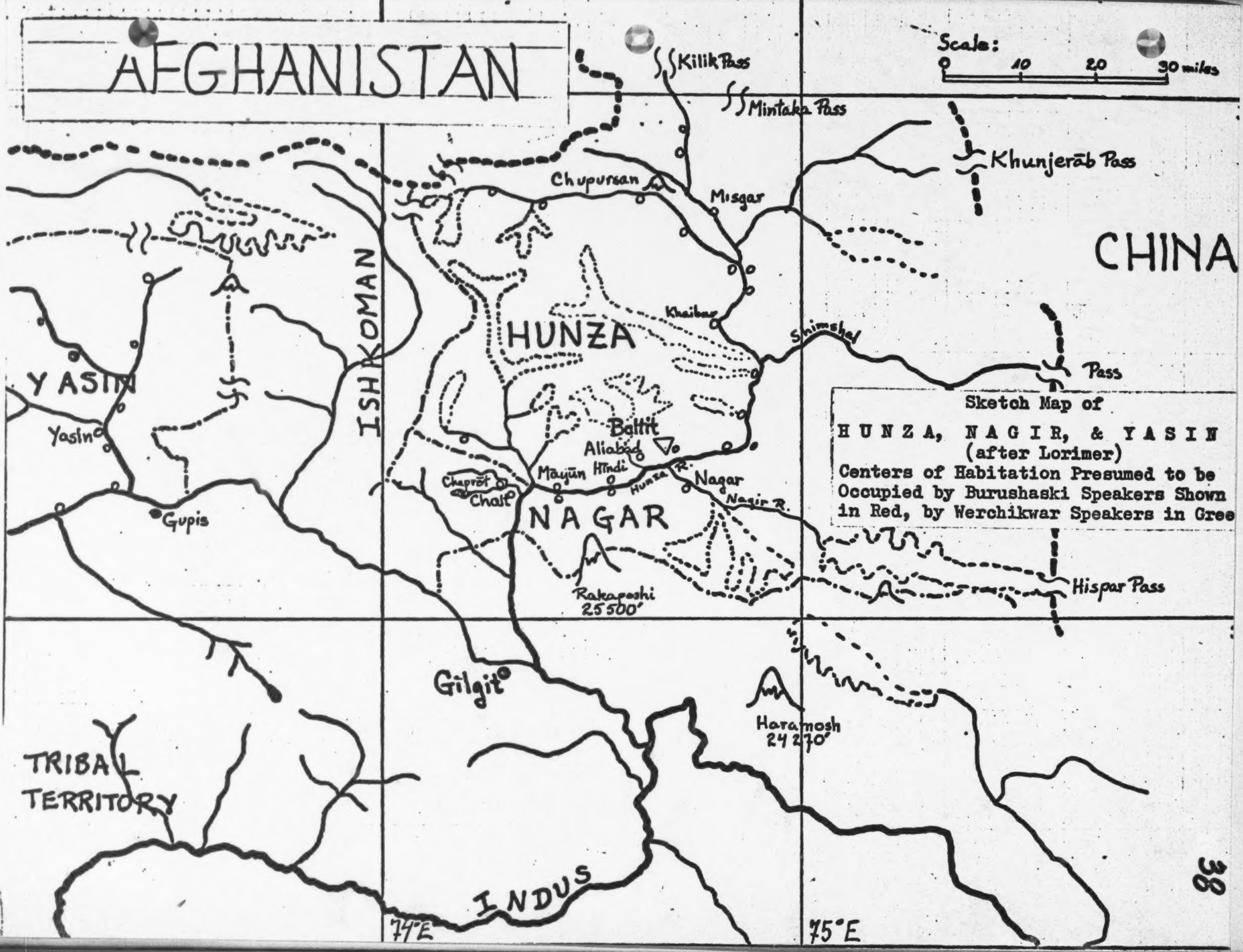
The Burušo of Hunza are Mohammedans of the Ismaʿili (or as they term it, Maulāi) sect, those of Nagir of the Shiah sect.

[0100.2.] *Werchikwar*. Werchikwar is spoken only in the Wershigūm valley which forms the Yasin administrative district. The official designation of the area is Yasīn 'Ilāqa.

The Designation of the Language. Werchikwār, pronounced [wərcik'wār],, is the designation used by the people themselves. There is a clear etymological relation between the first elements of the terms Werchikwār and Burushaski, which is even more apparent in the names of the valleys in which the two languages are spoken: [wərci'gūm] and [buršu'gūm]. The *LSI* cites Leitner as saying that the dialect of Yāsin is called Biltum. This name does not, however, seem to be known to the people themselves.

Habitat and Number of Speakers. The entire population of Yásin, with the exception of small intrusive colonies of Shiṇā and Khowār speakers, speak Werchikwār as mother tongue [cf. Lorimer, p. 3]. About a third of the Werchikwār speakers, however, have a greater or less command of Khowār, since this is the speech of the Khushwaqt or Katōr families of Chitral, who for a number of generations have been their rulers. This bilingual minority is represented in the following table taken from Lorimer by the entry (2,506).

District	No. of Speakers of			Total Pop. in 1931 Census
	Werchikwar	Khowar	Shina	
Yasin	7,518	230 (2,506)	336	8,084
Total	7,518	230	336	8,084



Sketch Map of

HUNZA, NAGIR, & YASIN
(after Lorimer)
Centers of Habitation Presumed to be
Occupied by Burushaski Speakers Shown
in Red, by Werchikwar Speakers in Gree

AFGHANISTAN
Kilik Pass
Mintaka Pass
Scale: 0 10 20 30 miles
Khunjerāb Pass
Chupursan
Misgar
CHINA
Khaibar
Shimshal
Pass
HUNZA
YASIN
ISHKOMAN
Yasin
Baltit
Aliabad
Māyūn
Hindi
Hunza R.
Nagar
Nagir R.
Chaprot
Chalt
NAGAR
Gupis
Rakaposhi
25500'
Hispar Pass
Gilgit
Haramosh
24270'
TRIBAL
TERRITORY
INDUS
74°E
75°E

A PROVISIONAL CHECKLIST OF THE BASIC LITERATURE FOR THE LINGUISTIC SURVEY OF ASIA

Southeast Asian-Oceanic Alliance

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II0800. THE ANDAMAN LANGUAGES

[0800] *The Andamanese Family*. The languages of the aboriginal inhabitants of the Andaman islands form a closely integrated family without conspicuous evidence of relationship with any other linguistic group. The Andamanese are rapidly dying out--in 1931 only 460 remained, and the 1951 Census (which certainly did not count all speakers) lists only 27 individuals of which 20 are said to be bilingual in Hindi. We know, however, thanks to the work of E. H. Man, R. C. Temple, and A. J. Ellis, a great deal about these people and their languages as they were before epidemic diseases brought their numbers down from a tabulated 4,800 in 1858 to the present handful. Portman estimated (Cf. *Census of India*, 1931, Vol. II, p. 23) that their total number in 1858 at the date of their first contact with the British was 8,000; E. H. Man (Cf. *ibid.*) puts their total at a maximum of 3,500 in 1883 after "the ascertained ravages of certain epidemics". A Penal Settlement was established in the Andamans in 1858 to segregate army convicts after the Indian Mutiny, and many prisoners, after remission of sentence, were allowed to live unconfined, with the result that syphilis was introduced among the aboriginal population. Bonington in the Census of 1931 (p. 12) writes that "scarcely a household on Great Andaman was uninfected". In combination with epidemic measles, the effect was devastating.

The Andaman islands were earlier called the Mincopies by Europeans. Temple (*C of I* II, p. 120f.) deduces that this name resulted by a misunderstanding on the part of R. H. Colebrooke ['On the Andaman Islands', *Asiatic Researches* IV (1794)] in questioning an Ongi tribesman, who might have replied, *M-ongi-be* "I am an Ongi (a human being)". At any rate, this name is no longer in use, and the current designation "Andaman" is certainly derived from the Malay term "Handuman" used for the Andamanese slaves who formed such an important article of commerce up to 1860. The Malay term in turn seems cognate with the Indic *hanuman* 'monkey (or non-Aryan savage)'.

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18) INDIA (Republic) MINISTRY OF INFORMATION AND BROADCASTING. The Andaman and Nicobar Islands. pp. 56. Delhi: Publications Division, Ministry of Information & Broadcasting, Government of India, 1957.

External Affinities of the Andaman Family. There is nothing even to suggest a relationship between the Andamanese languages and outside linguistic groups. Somatic characteristics and some cultural features may be thought to indicate an ethnic connection with the Semang of the Malayan peninsula. Temple, however, in summing up the evidence singles out precisely the language as a point of difference separating the Andamanese from the Malayan aborigines whose language "in its mixture with Malay and Mon" may still prove to have a basis perhaps of "(? Önge-Jarawa) Andamanese, though the specimens I have seen afford very little hope of this". [cf. C of I, 1901, III p. 67.] The attempt of A. Trombetti (G57 p. 64) to find lexical correspondences should, however, be noted.

Internal Classification and Nomenclature of the Andaman Languages. The Andaman languages spoken in the 19th century belonged to two clearly distinct groups which have been designated in the Census of India and by all the writers on these languages, respectively, as the Great Andaman Group and the Little Andaman Group, in consideration of the geographical distribution of each. The Great Andaman Group, consisting of ten languages, is further divisible into a Northern and a Southern Sub-Group, although the linguistic basis for this division is not perfectly clear and there is some difference of opinion as to Kede, Temple putting it in the Northern Sub-Group while Schebesta classes it in the Southern Sub-Group. At any rate, there seems to have been a high degree of mutual intelligibility between the languages of the Great Andaman Group as a whole, while the languages of this group are quite incomprehensible to speakers of the Little Andaman Group, and vice versa (cf. Brown: "Notes" p. 38). We shall herein adopt the nomenclature of R. C. Temple in the Census of India which amounts to an Anglicization of the names for other tribes used by the Bea (Aka-Bea) people. In the list which follows, we also give, however, in parenthesis and in this order, the full form of the Bea terms, the forms preferred by Schebesta (following Brown, who uses the supposed self-designation of each people), and the forms used by Kieckers (G29). The forms of the names used by Portman for the languages which he treats differ from Schebesta's only because of his individualistic phonetic orthography. Von Eickstedt says (and Schebesta agrees) that there is no justification for the form Ōnge, since there is no/ō ~ o/distinction in any of these languages; we shall accordingly drop the diacritic used by Temple. The LSA serial numbers are in square brackets.

[illegible] Inventory of Andamanese Languages

I. The Great Andaman Group.

- A. The Northern (or, following Temple, the Yerewa) Sub-Group.
    - [0801] Chariar (Aka-chariar-da, Aka-Ćari, Čari)
    - [0802] Kora (Aka-kora-da, Aka-ko̲ra, Kora)
    - [0803] Tabo (Aka-tabo-da, Aka-Bo, Ba)
    - [0804] Yere (Aka-yere-da [or Aka-jaro-da], Aka-Ʒeru, Jeru)
    - [0805] Kede (......., Aka-kede, Kede)
- B. The Southern (or, following Temple, the Bojigngiji) Sub-Group
    - [0806] Juwai (Oko-juwai-da, Oko-juwo, J̌uwoi)
    - [0807] Kol (Aka-kol-da, Aka-ko̲l, Kol)
    - [0808] Bojigyab (Aka-bojigyab), A-Pućikwar, Pučikwar)

[0809] Balawa (Aka-Balawa, Akar-Bale, Bale)

[0810] Bea (Aka-Bea-da, Aka-Bea, Bea)

II. Little Andaman Group

[0811] Jarawa (Jarawa-da, D'arawa, Jărawa)

[0812] Onge [Ō̈nge, as Temple writes it] (Ō̈nge, Ongi, Ō̈nge)

Number of Speakers and Geographical Distribution. The Great Andaman Group is now virtually extinct, the 27 Andamanese speakers listed by the Census of India for 1951 probably being the last representatives of this group. According to the 1931 Census (Report, p. 22) they had already lost their tribal cohesion.

The Jarawa tribe is actually found in the jungle inland on South Andaman in the Great Andaman group of islands. Nevertheless, it is properly classed in the Little Andaman Group of languages, since it is very closely related to Onge. It seems certain the the Jarawa are, indeed, Onge who at some time in the not too remote past have crossed over to South Andaman. The term Jarawa is used by the other Andamanese tribes to refer to both the Jarawa and Onge, while Onge is the self-designation of both tribes. The distinction which is usually made in the official literature is no doubt justified on grounds of linguistic difference, although mutual intelligibility seems to have been retained in spite of the separation.

Temple, in the Census Report for 1901, estimated the normal population of the Andamans as about 5,000 individuals, on the basis of the number of kitchenmiddens remaining. This was in contradiction to Portman, who had put their total numbers in 1858 at 8,000. Taking Temple's figures (instead of Portman's) for the population in 1858, Bonington, in the Census Report for 1931, draws up the following comparative table:

	1858	1883	1901	1911	1921	1931
Chariar	100	2,000	39	36	17	9
Kora	500		96	71	48	24
Tabo	200		48	62	18	6
Yere	700		218	180	101	46
Kede	500		59	34	6	2
Juwai	300		48	9	5	0
Kol	100		11	2	0	0
Bojigyab	300		50	36	9	1
Bea	500		37	10	1	0
Balawa	300		19	15	4	2
Onge	700	1,250	672	631	346	250
Jarawa	600		585	231	231	120
Total	4,800	3,250	1,882	1,317	786	460

The Census of 1951 reports only speakers counted and attempts no estimates of savage tribes. Since the Jarawa are noted especially for their hostility and elusiveness, it was certainly impossible to tabulate them. It seems, however, likely that there are still a number of monolingual speakers of unilingual speakers of both Jarawa and Ongi living at this time.

In the accompanying sketch map we show, as far as is known, the approximate distribution of the Andamanese languages in the 19th century. The areas shaded in black show areas still occupied by the aboriginal population in 1931.

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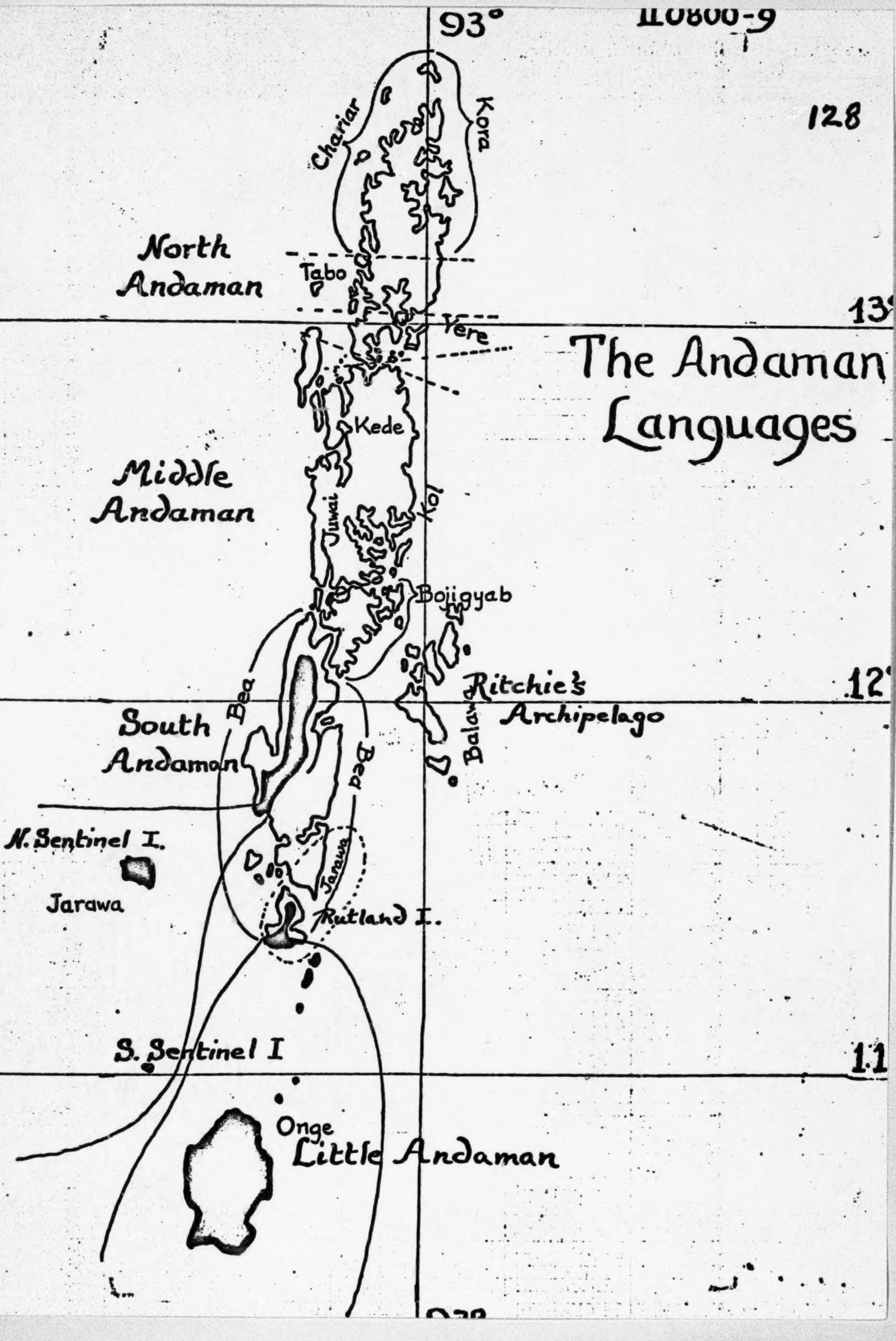

The Andaman Languages

93°
Chariar
Jeru
Kora
North Andaman
Tabo
13°
Yere
Kede
Middle Andaman
Juwai
Kol
Bojigyab
Ritchie's Archipelago
Balawa
12°
Bea
Bea
South Andaman
N. Sentinel I.
Jarawa
Jarawa
Rutland I.
S. Sentinel I
11
Onge
Little Andaman

INVENTORY OF THE TUNGUSIC LANGUAGES

A. The Southern or Manchu Group
  I. Manchu
[2901] 1. Bokai
[2902] 2. J̌ürčen
[2903] 3. Classical Literary Manchu
[2904] 4. Colloquial Manchu
[2905] 5. Sibo 錫伯
[2906] 6. Heiho 黑河 Dialect
  II. Nanai (Goldi)
[2907] 1. Nanai Proper
[2907.1] a. Torgon (basis of Literary Nanai)
[2907.2] b. Kuro-Urmi
[2907.3] c. Gorin (Samaghir)
[2908] 2. Sangari (Sungari)
[2909] 3. Olča (Olči, Nani)
[2910] 4. Orok (Sakhalin Nani)
  III. Udehe (Udiheisch)
[2911] 1. Udehe Proper
[2911.1] a. Xungari (Hungari, chungariische Mundart)
[2911.2] b. Anjui (Anyui, Anjuji)
[2911.3] c. Samarghi
[2911.4] d. Xor (Khor, Chor; the basis of the Udehe literary language)
[2911.5] e. Bikin
[2911.6] f. Iman
[2912] 2. Oroči (Orochee, Orotschisch)
B. The Northern or the Tungus Group
  I. Evenki (D. Ewenkisch) or Tungus Proper
[2913] 1. The Northern Dialect (Erbogochen, erbogotische Mundartgruppe)
[2913.1] a. Ilimpi (Ilimpiische Mundart)
[2913.2] b. Erbogochen (Erbogotschenische Mundart)
[2914] 2. The Southern Dialect (Katanghi, katanggische Mundartgruppe)
[2914.1] a. Sym (Symische Mundart)
[2914.2] b. Podkamennaya Tunguska (basis of Katanghi literary language)
[2914.3] c. Tokmino-Tutur
[2914.4] d. Nizhne-Nepi (Nišne-Nepi)
[2914.5] e. North Baikal Dialect
[2914.6] f. Taloch (Taloč, Talotschische Mundart)
[2914.7] g. Barguzin
[2915] 3. The Eastern Dialect (Orochon, orotschonische Mundartgruppe)
[2915.1] a. Verkhne-Olekma (Verxne-Olekma) Upper Olekma
[2915.2] b. Nizhne-Olekma (Nižne-Olekma) Lower Olekma
[2915.3] c. Uchur (Učur)
[2915.4] d. Zeya-Bureia (Seisko-Burejimische Mundart)
[2915.5] e. Tuguro-Chumikan (Tuguro-čumikan)
[2915.6] f. Ayano-Maya (Ajano-Maja)
[2916] 4. The Negidal Dialect
  a. Lower Negidal
  b. Upper Negidal
[2917] 5. The Solon Dialect

INVENTORY OF THE TURKIC LANGUAGES

- A. Central and Southwest Asiatic or Türküt branch.
  - I. Central Asiatic or Eastern Türküt division.
    - [3001] *0. Hsiung-nu
    - 1. Old Turkic
      - [3002] a. Language of the Yenisei Inscriptions
      - [3003] b. Language of the Orkhon Inscriptions
      - [3004] c. Classical Uigur
    - 2. Eastern Middle Turkic, i.e. the Eastern Turkic Literary Language
      - [3005] a. Karakhanid (the language of the dictionary of Mahmūd al-Kasγari)
      - [3006] b. Khwarezmian (Xwāräzm. 11-12th c.)
      - [3007] c. Chagatay ("Altözbekisch")
        - 1) Early Chagatay of pre-Vornā Period (1st half 15th c.)
        - 2) Classical Chagatay (2nd half 15th c. & 1st half 16th c.)
        - 3) Post-classical Chagatay (2nd half 16th c. to end of 19th c.)
    - [3008] 3. Chagatay Uzbek (Özbek) [Continuation of Chagatay with Uzbek influence]
      - a. North Uzbek (with fully retained vowel harmony)
      - b. South Uzbek (with strong Iranian influence and deteriorated vowel harmony)
      - c. Türkmenized Uzbek
    - [3009] 4. New Uigur (Taranči, etc.)
      - [3009.1] a. South Dialects (Kašgar Dialects)
        - 1) Kašgar
        - 2) Jarkend
        - 3) Jengi-Hissar
        - 4) Chotan (Xotan)
        - 5) Aksu
      - [3009.2] b. North Dialects (Taranči Dialects)
        - 1) Kuča
        - 2) Turfan
        - 3) Hami
        - 4) Taranči
      - [3009.3] c. Salar (in Kan-Su)
      - [3009.4] d. Lobnor
      - [3009.5] e. Choton (Busurman)
      - [3009.6] f. Yellow Uigur (Sarīγ Yuγur = Suryj Juγur)
    - [3010] 5. Traditional Kirgiz (Qīrγīz). [Forms of Kirgiz which have escaped the influence of Kazak. Modern Literary Kirgiz is really close to Kazak, but also linked by some isoglosses to Oyrot. The ancient Kirgiz of the Chinese annals may have spoken a non-Turkish language.]

II. The Southwest or Oghuz group (descended presumably from the "West Türküt" of the Chinese annals).
1. Old Oghuz
[3011] a. Old-Anatolian (Selǰuk, Sałğuqide)
[3012] b. Old-Osman
2. Western Oghuz
[3013] a. Osman
1) Modern Osmanli Turkish
2) Anatolian-Rumelian
a) S-W Dialects
b) Middle Anatolian Dialects
c) Eastern Dialects
d) N-E Black Sea Dialects
e) Rumelian Dialects
f) S-E Dialects
g) Kastamunish, Karamanli, and other tribal dialects.
3) Krim-osmanli (South-Crimean)
[3014] b. Gagaüz (Balkan peninsula)
[3015] c. Āzarbāijānian (Azeri)
1) East group
2) West group
3) North group
4) South group
5) Central group
6) Dialect of North Persia
7) East Anatolian Dialects
8) Qášqay Dialect
9) Āynallu Dialect
[3016] 3. Eastern Oghuz: Türkmenian

B: The Northwest or Kipčak (Qïpčaq) division (Kypčak-Koman)
I. Northwestern Middle Turkic
[3017] 1. Koman (Połovcy)
[3018] 2. Kipčak
a. Language of Mamluk Kipčak sources
b. Language of Armenian Kipčak sources
II. Ponto-Caspian Group (most closely related to Qoman)
[3019] 1. Karaïm
a. East Karaïm (now on Krim peninsula, thus usually called Krimkaraim; lost their language in course of 19th c. and speak Krimtatar)
b. West Karaïm (Polish Karaïms. Lived before 1943 in Lithuania and the Ukraine)
1) N-W Dialect (dialect of Troki)
2) S-W Dialect
[3020] 2. Karačay-Bałqar (very closely related dialects of the same language)
[3020.1] a. Karačay
[3020.2] b. Bałqar

[3021] 3. Krim-Tatar ("Crimean Proper")
[3022] 4. Qumïq (Qumuq Til) [Kumükisch]
- a. Northern (chasav-jurtische) Dialect
- b. Middle (bujnakische) Dialect
- c. Southern (chajdakische) Dialect

III. Volga-Kama-West-Siberian languages

[3023] 1. Kazan Tatar (Qazan Tatar; "Tatar Proper")
- a. Central Dialect (Kazan Tatar Proper, Kasimov Tata
- b. Western Dialect (Mischar, Mišär)
- c. Eastern Dialect (Tepter Tatar)

[3024] 2. West Siberian Tatar Dialects
- a. Turałi
- b. Tümänli (Tjumen Tatars)
- c. Tobołłi (Tobol Tatars§ 45)
- d. Išïmłi
- e. Qūrdaq
- f. Irtïšłï (Irtyschli)

[3025] 3. Baraba (Baraba Tatars)
[3026] 4. Küärik
[3027] 5. Bašqurt (Baschkurt, Ištak, Bashkirs)

IV. Aralo-Caspian Group

1. Qazak (Kazak) with Qaraqałpaq (Karakalpak)
- [3028] a. Kazak
- [3029] b. Karakalpak

[3030] 2. Kipchak-Uzbek
[3031] 3. Nogay
[3032] 4. Modern Literary Kirgiz

C. Oyrot Languages (Altai-Turkish)

1. South Altai
- [3033] a. Altai-Kiži (Altai Proper)
- b. Telengit together with Tölös
- c. Teleut

2. North Altai
- [3036] a. Tubin (Yïš-kiži, T'ïš-kiži)
- [3037] b. Kumandin
- [3038] c. Lebed

D. Central-South-Siberian, Abaqan or "Xakas"

I. Khakas group

[3039] 1. Šor

2. Abakan
- [3040] a. Sagai (Saγay)
- [3041] b. Beltir
- [3042] c. Kača (Kachin, Qača§ 64)
- [3043] d. Koibal (Qaybał)
- [3044] e. Kysyl (Kyzyl)

II. Tuba (Tufa, Tuva) Group (in Taŋnū-Tuva or Ufaŋxay)
[3045] 1. Karağas (Karaγas)
[3046] 2. Soyon (Ufaŋxay, Tuvin)
[3047] III. Čulym Turkish
[3048] IV. Kamas (Kalmazi, Kamasini)

E. Northeast, East-Siberian, or Yakut Group
[3049] 1. Yakut
2. Dolgan (Yakutized Ŋanasan [Tavgy-] Samoyeds)

F. Volga-Bulgarian or Hunno-Bulgarian
(Ancient Northwest Division)
[3051] *0. Scythians
[3052] *00. Hunnish
[3053] *000. Danube Bolgars
[3054] 1. Volga Bulgarian
[3055] *1'. Chasar
[3056] *1". Suwar
[3057] 2. Chuvash (Čuvaš)
[3057.1] a. High Čuvaš
[3057.2] b. Low Čuvaš
1) Low Čuvaš Proper
2) Stoppe Cuvaš

INVENTORY OF THE URALIC LANGUAGES

(Uralic = Fenno-Ugric + Samoyed)

- I. Fenno-Ugric.
  - A. Western Fenno-Ugric.
    - a. Fennic (Baltic-Fennic).
      - [3101] 1. Finnish (Suomi).
      - [3102] 2. Karelian-Olonets (Lude).
      - [3103] 3. Veps.
      - [3104] 4. Vote.
      - [3105] 5. Estonian.
      - [3106] 6. Livonian.
    - [3107] b. Lappish.
      - 1. Northern (also called Central or Western).
        - 1) Finnmark dialect.
        - 2) Utsjoki.
        - 3) Mountain Lapps of Inari.
        - 4) Tornio dialect.
        - 5) Lule dialect.
        - 6) Pite dialect.
        - &c.
      - 2. Southern. (Dialect of Forest Lapps of Arjeplog, Ume Lappish, &c.)
      - 3. Eastern.
        - 1) Inari dialect.
        - 2) Skolt dialect.
        - 3) Kola dialect.
    - c. Volgaic.
      - [3108] 1. Mordvin.
        - 1) Erza.
        - 2) Moksha.
      - [3109] 2. Cheremis.
    - d. Permian.
      - [3110] 1. Votyak.
      - [3111] 2. Ziryene.
        - 1) Komi (Ziryene proper).
        - 2) Permyak.
  - B. Ugric.
    - a. Ob-Ugric.
      - [3112] 1. Vogul.
      - [3113] 2. Ostyak.
    - [3114] b. Hungarian.
- II. Samoyed.
  - A. Northern Samoyed.
    - [3115] 1. Yurak (Nenets)
    - [3116] 2. Tavgi (Nganasan)
    - [3117] 3. Yenisei Samoyed (Enets)
  - B. Southern Samoyed.
    - [3118] 1. Selkup (Ostyak Samoyed).
    - [3119] 2. Sayan Samoyed (dialects: Kamassian, Koibal, Motor [Matar], Karagas, Taigi).

INVENTORY OF THE URALIC LANGUAGES

(Uralic = Fenno-Ugric + Samoyed)

- I. Fenno-Ugric.
  - A. Western Fenno-Ugric.
    - a. Fennic (Baltic-Fennic).
      - [3101] 1. Finnish (Suomi).
      - [3102] 2. Karelian-Olonets (Lude).
      - [3103] 3. Veps.
      - [3104] 4. Vote.
      - [3105] 5. Estonian.
      - [3106] 6. Livonian.
    - [3107] b. Lappish.
      - 1. Northern (also called Central or Western).
        - 1) Finnmark dialect.
        - 2) Utsjoki.
        - 3) Mountain Lapps of Inari.
        - 4) Tornio dialect.
        - 5) Lule dialect.
        - 6) Pite dialect.
        - &c.
      - 2. Southern. (Dialect of Forest Lapps of Arjeplog, Ume Lappish, &c.)
      - 3. Eastern.
        - 1) Inari dialect.
        - 2) Skolt dialect.
        - 3) Kola dialect.
    - c. Volgaic.
      - [3108] 1. Mordvin
        - 1) Erza.
        - 2) Moksha.
      - [3109] 2. Cheremis.
    - d. Permian.
      - [3110] 1. Votyak.
      - [3111] 2. Ziryene.
        - 1) Komi (Ziryene proper).
        - 2) Permyak.
  - B. Ugric.
    - a. Ob-Ugric.
      - [3112] 1. Vogul.
      - [3113] 2. Ostyak.
    - [3114] b. Hungarian.
- II. Samoyed.
  - A. Northern Samoyed.
    - [3115] 1. Yurak (Nenets).
    - [3116] 2. Tavgi (Nganasan)
    - [3117] 3. Yenisei Samoyed (Enets)
  - B. Southern Samoyed.
    - [3118] 1. Selkup (Ostyak Samoyed)
    - [3119] 2. Sayan Samoyed (dialects: Kamassian, Koibal, Motor [Matar], Karagas, Taigi)

INVENTORY OF THE MONGOLIC LANGUAGES

拓跋

A. Ancient Mongolic Languages.

[2801] I. The language of the Toba (T'u Pa 拓拔 ~~(Toba)~~ 魏 who ruled China from 386 to 534 as the Wei Dynasty. [The identification of the ~~T'u Pa~~ Toba as Mongolic is uncertain. Benzing suggests, rather off-hand, perhaps, that they may have been Turkic and the ancestors of the Tuvins (cf. PTF p.4). The ~~T'u Pa~~ Toba seem to have called themselves Tabγač or Taγoač (cf. IV30.31 p.102). Nevertheless, it is known that the T'u Pa came from the Siramuren River region, the home of the Khitans, whom we now know with considerable certainty to have been Mongols. Attested only by a few names in Chinese transcription.]

[2802] II. The language of the Khitans, who ruled part of northern China from 907 to 1125 under the dynastic name of Liao 遼

[2803] III. The language or languages of the Juan Juan 蠕蠕 [=Avars =Hephthalites or 'White Huns'] May not be Mongolic, but (cf. Menges: Colliers) had a Mongol ruling class as may be inferred from loan-words in Proto-Slavic.

[2804] IV. The language of the birch bark inscriptions found on the Volga near Saratov (slightly older than the Secret History)

[2805] V. Middle Mongolian: the language of the Secret History and other Sino-Mongolian documents, and various documents in hP'ags-pa script (probably 12-14 [16?]th c.).

[2806] VI. Classical literary Mongol. Poppe regards Lit. Mongolian as reflecting an earlier stage of the language (Old Mongolian) than Middle Mongolian. Dates from 12th c.

[B. The Modern Mongolic Languages.

I. Oirad Group.

[2807] 1. Kalmuck (Xalimag, Kalmük)
  - a. Dörbet (Dörböd)
  - b. Torgut (Torgūd)
  - c. Buzāwa [on the Don River]
  - d. Sart Kalmuck [in the Kirgis area near Lake Issik Köl]

[2808] 2. Oirat.
  - a. Northern Dialects.
    - 1). Dörbet Oirat.
    - 2). Bayit (Bayid)
  - b. Southern Dialects.
    - 1). Torgut Oirat.
    - 2). Uriankha (Uryāngxai).
    - 3). Zakhachin (Zaxačin)
    - 4). Dambi-ölet (Dambī)
    - 5). Mingat (Mingad)
  - c. Literary Oirat ~~e. Kökönor Torgut~~]

[2809] II. Buriat (Buryād)
  - ~~a. Ekhirit (Exirid)~~
  - ~~b. Bulgat (Bulgad)~~
  - ~~c. Bokhan (Bōxan)~~
  - ~~d. Alar (Alair)~~
  - ~~e. Tunka [Tünke,&Ökö sub dialects]~~
  - ~~f. Nižne-Udinsk~~
  - ~~g. Barguzin (Barguzin)~~ ~~s~~]
  - ~~h. Khori (Xori)~~ ~~[Kižinga & Aga subdialect~~
  - ~~i. Tsongol~~
  - ~~j. Sartul~~
  - ~~k. Bargu-Buriat~~
  - a. Western Dialects
    - 1) Nižne-Udinsk
    - 2) Tunka [Tünke & Ökö sub-dialects]
    - 3) ~~Alar~~ Alar (Alair)
    - 4) Öngö
    - 5) Bokhan (Bōxan)
    - 6) Ekhirit (Exirid) [Central and Ol'xon sub dialects]
    - 7) Bulgat (Bulgad)

b. ~~西~~ Eastern Dialects: Khori (Xori)
  1) Kižinga (Khori Proper)
  2) Aga
  3) Barguǯin

[2810] III. Šine-Barga (新バルガ Bargu-Buriat)

[2811] IV. Xūčin-Barga

[2812] V. Selenga
  1. Tsongol (Congōl)
  2. Sartūl

[2813] VI. Khalkha (Xalxa)
  1. Khalkha Proper
    a. Central ~~Dialect~~ Khalkha (dialect of Ulan Batar, Dariganga Banner)
    b. Eastern ~~Dialect~~ Khalkha
    c. Western ~~Dialect~~ Khalkha
      1) Elǯigen dialect
      2) Kosogol dialect
  2. Xotogoito ~~Dialect~~ Khalkha
  3. Inner Mongolian Khalkha
    ~~a. Dialect of Darxan Banner~~
    ~~b. Dialect of Üǯid Banner of Šilin Gol~~

[2814] VII. Dialects of Eastern Üǯümčin 烏珠穆沙 and Xūčid 浩濟特 [Tentative classification: no material available]

[2815] VIII. Dialects of Western Üǯümčin 烏珠穆,

Western Sünid 蘇~~[illegible]~~尼特 and of one of the banners of Ulān-Čab 烏蘭察布

[28.16] IX. Ordos ~~[illegible]~~ (Urdus) Mongol.

[28.17] X. Urad ~~Dialects~~ Mongol: All the dialects of Meng-Hsi 盟西 District of Ulān-Čab, except for the dialect of Mū-Mingan 茂明安 Banner ~~[illegible]~~ for which there is no ~~[illegible]~~ material available, but which may belong in ~~[illegible]~~ group VIII.

[28.18] XI Čaxar (Žaxar) 察哈爾 Dialect

[28.19] XII East~~ern~~ Mongolian

1. Xürēn ~~Banner~~ dialect (庫倫旗)
2. Xorčin ~~Banner~~ dialect (科爾沁旗)
3. Žalaid ~~Banner~~ dialect (扎賚特旗)
4. ~~Žalud~~ Žarud (Jarut) ~~Banner~~ dialect (扎魯特旗)
5. Aru-Xorčin ~~Banner~~ dialect (阿魯科爾沁旗
6. Bārin ~~Banner~~ dialect (巴林旗)
7. Naiman ~~Banner~~ dialect (奈曼旗)
8. Gorlos ~~Banner~~ 郭爾羅斯 dialect
9. Dörbööd 杜爾伯特 dialect.

10. Ūxan 敖漢 dialect

11. Ongnyūd 翁牛特 (Onniut) dialect.

[2820] XIII. Xaračin (Kharachin)

[2821] XIV. Dagūr (Daur)

~~1) Bataxan Banner dialect~~

~~2)~~

1. Xailar dialect.

~~2. The dialect of Bataxan Banner~~.

2. Bataxan dialect

3. Nemēr dialect

[2822] XV. Mogōl (Aimak or Hazāra, spoken in high valleys of N. Afghanistān)

[2823] XVI. Monguor

[2824] XVII. Šera-Yögür (spoken in S.W. Kanchow 甘州)

[2825] XVIII. Širongol

IV

The Northern Continental or "Ural-Altaic" Regional Alliance

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IV. THE NORTHERN CONTINENTAL OR "URAL-ALTAIC" REGIONAL ALLIANCE

In this section we shall present a survey of six distinct language families: Mongolic, Tungusic, Turkic, Uralic, Japanese, and Korean. Mongolic, Tungusic, and Turkic are usually referred to collectively as Altaic; Japanese and Korean being included as appendices, relatively speaking, to the group. The entire group consisting of the Altaic languages plus Uralic is in current usage termed "Ural-Altaic". These languages have been in prolonged contact and have undergone extensive mutual influence: accordingly we do not hesitate to group them together as a Sprachbund or regional alliance. The intimate cultural and political association of the peoples speaking Mongolic, Tungusic, and Turkic languages (the so-called "Altaic" peoples) is known from history. The early contacts of the Uralic with the Altaic peoples are less certain--perhaps the Avars were Mongolic, which would explain certain lexical survivals 1) -- at any rate, there can be no doubt about the fact that the Samoyeds in particular have been in touch with the Turks since their expansion into Central Asia and have been subjected to a continuing process of Turkisization which we see still going on today. 2) Japanese relations with the other groups in this alliance except Korean were largely prehistoric. We know, however, that the Japanese did have contacts with the Kingdom of Po-hai 渤海, 3) in which it is not unreasonable to think the ancestors of the Manchus must have played a rôle, and, at any rate, there is an undeniable residue of Altaic words in the Japanese lexicon which can only be explained by genetic relationship or borrowing. Korean contacts with Altaic, especially Tungusic, peoples is a matter of history. It is accordingly appropriate and logical that we consider these six language families together as a regional linguistic alliance.

That we have chosen to designate this regional alliance with the term "Ural-Altaic" is, however, more from dislike of neologism than from satisfaction with this name, which has the disadvantage that, while everyone will know what we mean by it, a good part of our readers wil think that we mean a great deal more besides. There is current a very general supposition that there is a genetic relation between at least the Mongolic, Turkic, and Tungusic families, if not between these and Uralic, and, indeed, Japanese and Korean as well. In our use of the term "Ural-Altaic", we do not wish to suggest this at all--or the contrary proposition, for that matter--but intend to leave the question without prejudice. To avoid association with the "Ural-Altaic hypothesis" we have proposed the alternative designation "Northern Continental" and should have been tempted to use the term Turanian had it not been for fear of evoking Max Müller's attempt to put all non-Indo Aryan languages of Asia under that one rubric.4)

Having expressed this caution, however, it is necessary to point out that the correspondences in structure and lexicon to be observed between the individual families of this alliance are striking, and while a part of them must be explained as mutual borrowings, it is difficult to escape the conviction that we have here to do with the branches of one great genetically related family. That it has not to date been possible to prove definitely a genetic relation between any two of the six families included on grounds which are scientifically acceptable, i.e. according to the principles of classical Indo-European comparative linguistics, is partly due to our lack of knowledge of earlier forms of most of the Ural-Altaic languages and partly to the fact that internal comparative studies of the six individual constituent families of the Ural-Altaic alliance are still--in spite of prodigious contributions by a number of great linguists--in an early stage of advancement. Although the easily discovered resemblances between these language families are very persuasive, the problems of setting up comparisons are of enormous complexity.

From very early in the scientific study of the Ural-Altaic languages, we find attempts at systematic comparison and theorization of family interrelationship paralleling the descriptive study of individual languages. Scaliger, the great successor of Lipsius at Leiden, had already in the sixteenth century a good acquaintance with the Turkish of the Kosaks and the Krim Tatars, with Hungarian, and with Finnish and Lappish, which he includes in his general classification of languages as three distinct families related neither to each other nor to the Indo-European languages, of whose common core he was aware.5) It seems remarkable that Scaliger made no note of resemblances between these. J. von Strahlenberg, a Swedish traveler who published in

Stockholm in 1730 a work entitled *Das Nord- und Östliche Theil von Europa and Asia* appears to have been the first to have included the Ural-Altaic languages under a common denominator in a tabular supplement to this work under the heading "Gentium borealium-orientalium harmonia linguarum".6) Klaproth7) and Remusat,8) however, were neither one struck by similarities between Turkish, Mongol, or Manchu, and negate any affinity among them. It remained to the great Indo-Europeanist Rasmus Rask to make the first sweeping and imaginative effort to trace Turkic, Mongol and Tungusic in relation to other language families. In a memorial written about 1818 Rask proposed Scythian as the common ancestor for Altaic,9) which he further connects with the indigenous languages of North America via Greenland Eskimo, asserting that the Scythian stock spread to the North American continent over an antediluvian bridge linking it with Northern Europe. From the account of Rask's classification given by Max Müller, Rask saw his Scythian-Turanian family constituted by four branches, 1) North Asiatic, 2) North American, 3) Tatar, and 4) Mongol and Tungusian. Probably his sole source of information about most of the languages he considers was drawn from Adelung's *Mithridates*, which admirable though it is, is scarcely adequate for any serious comparative study. Rask arrives, of course, at conclusions that are, as Grimm says of his explanations of I E vowel mutation, "mehr scharfsinnig als wahr."10) Nevertheless, his ideas seem to have been a source of inspiration for the young Castrén, who devoted his doctoral dissertation to a treatment of the personal affixes in the Altaic languages.11) Castrén regarded Altaic as consisting of five known branches: 1) Finnic, 2) Samoyedic, 3) Turkic, 4) Mongolic, and 5) Tungusic. His dissertation has not been available to us here, but from passages quoted by Max Müller[12)] it is clear that while he believed that all the Altaic dialects were more or less related to one another, he does not do so completely without reservation. He says, in Max Müller's Englist translation, "After studying for a long number of years, Finnic, Samoyedic, Turkic, Mongolic, and Tungusic dialects, it seems, as far as I can see from my own researches, that we must not look in them for so close a relationship as that by which the Indo-Germanic languages are held together like so many branches of one and the same stock. But that there exists between them both a formal and a material congruence, particularly between Finnic, Samoyedic, and Turkic, I maintain still, as I stated it some time ago. Whether this congruence is so great as to enable us to trace all these dialects back to one common source, is a question which the next generation may hope to answer. To us it seems that these idioms branch off together, and dissolve themselves into different stems or families, but that they still belong to one class or race. Certain it is, that they are more related to one another than to any of the Indo-European languages."[13] Castrén's approach, though optimistic, was always careful and conservative, and it is only regrettable that his untimely death prevented him from developing it more fully. Sebeok states the opinion that it was due to the great esteem in which Castrén has always been held that the Ural-Altaic theory gained such popularity and was then "repeatedly affirmed by both his contemporaries and later scholars in the 19th century."(14) Nevertheless, Benzing dates the beginning of Ural-Altaic comparative linguistics with the work of W. Schott which had appeared in 1836 and 1849 before that of Castrén.[15] Schott has been forgotten, however, while Castrén--perhaps by reason of the appealing attractiveness of his work--remains a figure of almost romantic allure.

As when discussing any aspect of linguistic studies in the nineteenth century, it is necessary to say a word about Max Müller. Since Whitney, it has become chic to laugh him off as a glib popularizer. This attitude is scarcely fair, nor does it realistically estimate the influence that he had on the formation of the ideas about language which are today current in educated circles in Europe and America. Max Müller was pompous, dogmatic, and not particularly endowed with critical good sense, yet he had no doubt an enormous erudition--an erudition which would embarrass most modern linguists.. His Lectures are full of entertaining curiosities and ingenious as well as ingenuous ideas. Even if he had not been a popularizer, he would have been popular. Unfortunately, however, his influence was largely pernicious as far as the development of general notions about the relations between the languages of Asia is concerned. He can be said to represent the school of untrammeled speculation in Oriental linguistic studies. He earnestly proposes a common ancestry for all the languages of Asia which are not Indo-European or Semitic(16), although he does hazard the reservation that Chinese may fall into a special group by itself. To this common Asian linguistic family he gives the name Turanian, which had earlier been used to designate especially the Turks in opposition to the Iranians.17)

Closely allied in spirit with Max Müller, but of far greater and more enduring influence--perhaps because his writings avoided the extravagant flourishes which made Max Müller both entertaining and ridiculous, but had in fact all the virtues of classical academic "Gründlichkeit"--is the late Austrian ethnographer and linguist Pater Wilhelm Schmidt, to whom we owe a great and varied contribution to science. It must be said, however, that Pater Schmidt was attracted by widely inclusive linguistic groupings and was willing to accept as proof of genetic relationship what in many cases seems to us to be very scant evidence indeed. He became the virtual proprietor of Mon-Khmer, which he built out under the name "Austroasiatische Sprachen", and then more inclusively as "Austrische Sprachen", to embrace nearly all the languages of Southeast Asia and Oceania, from Khasi to Maori. He naturally accepts the idea of a Ural-Altaic family with eager and uncritical enthusiasm and regards the question of proof of a genetic grouping as long ago settled once and for all. He writes, indeed, "Die Zusammengehörigkeit der ural-altaischen Sprachen wurde noch früher als die der indogermanischen festgestellt durch den schwedischen Reisenden J. von Strahlenberg in seinem Werke "Das Nord- und Östliche Theil von Europa and Asia" (Stockholm 1730)..."18) Basing himself on a suggestion by C. C. Uhlenbeck, and harking back to Rasmus Rask's ideas, Schmidt does not hesitate to include Eskimo in Ural-Altaic.

He regards Ural-Altaic as composed of six branches: 1) Finno-Ugric, 2) Samoyed, 3) Altaic (the Turkish group, the Mongol group, and the Manchu group), 4) Ur-Eskimo (Aleut and Eskimo proper), 5) Korean, and 6) Japanese.[19] If this grouping were presented as hypothetical or as representing a set of probable relations even, it would not be objectionable. The implication is, however, that we have to do with an established genetic phylum of the same sort represented by the Indo-European family. This is, of course, pure speculation and we should not give it here our serious attention were the ideas of Pater Schmidt not so widely and unquestioningly accepted, even in sophisticated linguistic circles.

Of all the serious scholars to approach the problem of Ural-Altaic, certainly it is Heinrich Winkler20) who has sought to give the broadest meaning to the term, including Siamese, Japanese, and Basque within the scope of his considerations, without, of course, being able to arrive at more than tentative conclusions. It is always perfectly clear that Winkler is delighted to welcome any and every language into the Ural-Altaic fold. His strong scientific scruples, however, usually get the better of him as e.g. when he is obliged to say that he cannot agree unconditionally with Fitzmeyer that Aino unequivocably belongs to the Ural-Altaic family.21)

It has not been our intention in the remarks which have preceded to present a sketch of the history of Ural-Altaic comparative studies. There are certainly names that deserve citation more than most of those above: we think especially of the great Turkologist W. Bang-Kauf. For an historical resumé we may turn to Benzing's admirable handbook.22)

What we have desired, rather, was to achieve a sort of mise en scène of the whole question of the Ural-Altaic hypothesis with some of the personalities and foibles, fads and fictions brought into perspective, in order that we might consider how this question stands today.

What, indeed, is the status of Ural-Altaic today in the thought of well-advised scholars? At least three prominent modern specialists have given us detailed considerations of the problem, Benzing,23) Denis,24) and Sebeok,25) and the brief views which we shall express here are comfortably supported by agreement with their conclusions. It is not necessary to defend the treatment of the "Ural-Altaic" languages as a regional alliance: the geographical proximity and historical contact that are the essential conditions for the development of a Sprachbund are matters of fact, and the remarkable resemblances in structure and the abundant lexical and morphological correspondences between individual languages are denied by no one. Sebeok writes, "It is legitimate, we think, to postulate a Ural-Altaic linguistic type. Most of the native languages of Siberia belong here; (the rest belong to another type, the Paleosiberian, and to Eskimo)."26) Our recognition of the Ural-Altaic regional alliance may be regarded as a matter of research expediency: it brings together the languages which interest us as a group, without prejudice as to their genetic relationship. This is not, accordingly, a problem at all, even though there are those, to be sure, who might question the place where we have drawn the line and find it inadvisable for pragmatic reasons to include Japanese and Korean. What is at issue is rather the question of whether or not Ural-Altaic constitutes a genetic family. The answer can be given at once and without equivocation: no satisfactory comparative proof has yet been given for a genetic relationship between any two of the six language families, Uralic, Mongolic, Turkic, Tungusic, Japanese, or Korean, which we have placed together in the Ural-Altaic regional alliance. Indeed, comparative studies have made clearer the difficulties of such a proof and have dispelled much of the hope engendered by earlier hypotheses on the subject. There is even room for the pessimistic suspicion that through an intrinsic lack of material information on earlier forms of the languages concerned, we may arrive at an impasse and that it will be impossible to achieve the reconstructions upon which a satisfactory comparative demonstration of genetic affinity could be based. Even such a confirmed believer in an Ural-Altaic family as Winkler felt compelled to qualify his viewpoint: "Die fünf genannten Sprachkreise, der finnische, samojedische, mongolische. turkische und tungusische, schliessen sich zum Uralaltaischen oder Altaischen zusammen, mag man das nun einen Sprachstamm nennen oder diesen Namen bei der grossen Selbständigkeit der einzelnen Kreise für zu eng halten. Denselben Massstab nämlich wie bei dem Namen „indogermanischer." oder „semitischer Sprachstamm" darf man hier nicht anlegen."27) In the same vein, the prudent and level-headed Benzing says, writing in 1953, "Allgemein steht fest, dass man die Zusammengehörigkeit der „altaischen" Völker und Sprachen nicht mit dem für andere Sprachfamilien gültigen Massstabe beurteilen kan."28) In short, we can only speak of a "Ural-Altaic family" if we are willing to depart from our normal comparative standards and redefine the concept of "family" to accommodate the uncertainty of the situation. Sebeok declares with succinct directness, "The only conclusive proof of genetic relationship is that furnished by the rigorous application of the comparative method, supplemented by allied techniques, such as linguistic geography. In this way, a "Ural-Altaic" family has never been established, or even approximated."29)

What are the difficulties that have prevented the comparative demonstration of parental affinity between language families displaying such striking correspondences as Turkic and Mongol? J. Deny30) advances five points as having complicated the study of the Altaic languages, which he is careful to refer to as "langues turques, mongoles et tongouzes", avoiding any collective name:--

1) The obscurity of the origins of the peoples speaking these languages. It is not until after the establishment of the empire of the Kök-Türk or T'u-chüeh 突厥 in the sixth century A.D..that we begin to have meaningful historical records on the Ural-Altaic peoples.31) To be sure, the Hsiung-nu 匈奴, who appear in the Chinese annals from earliest times as a barbarian people making incursions into Chinese territory from the north, are regarded by the Chinese historians as the ancestors of the Kök-Türk, Uigurs, and other Turkic peoples with whom they had contact. The Hsiung-nu have been further identified by many scholars with the Huns of Attila. But we know almost nothing about

either the Hsiung-nu or the Hungs, so that these identifications, valid or not, only raise new problems and do not help us at all in establishing, e.g. the primitive habitats of the Ural-Altaic peoples known later in history.

2) The extreme mobility of these peoples. The known history of the Ural-Altaic peoples is a record of continual ethnic migration. Starting perhaps in Siberia, vast hordes marched and countermarched across Asia, penetrating as far as Egypt and the Balkans. These migrations continue into our times: in order to escape from the oppression of Chinese administration the Kalmüks obtained permission from the Russian government to establish themselves on the Volga, the first settlers arriving in 1618. A great part of these Kalmüks returned to China in 1771. Of the group that remained in Russia at the time of the last war, a considerable part chose to move with the retreating German armies into Germany, whence a large group has immigrated to the United States and established a considerable colony in the state of New Jersey. Another sizable group of Kalmüks seems to have found employment in Belgian collieries.

3) Change of language. Because of the lack of national cultures enjoying great prestige and because of the mobility of these peoples, it has frequently happened that an entire ethnic group has changed its language. It seems clear, for instance, that the Kirghiz were not originally a Turkic speaking people at all. Probably most of the tribes which were originally Samoyed speaking have today been Turkicized, and Deny cites the case of the Kamasi, speaking originally

a dialect of Sayan Samoyed, who had started to speak a Turkic dialect in 1840, had forgotten Samoyed completely by 1860, but by 1890 had abandoned Turkish for Russian. By the time of Tamerlane, the Mongols in central Asia must have been nearly completely Turkicized.32) Gengis-Khan's son Chagatai has given his name to a Turkish speaking tribe and its dialect. Of the Mongol tribes that moved to the West, only the handful of Mogols of Afghanistan have retained their original language,33) and these were discovered by the Japanese expedition reported on by Iwamura and Schurman to be almost universally bilingual in Persian.34) Probably among most of the contemporary Ural-Altaic peoples a remarkably high degree of polyglottism prevails.

4) The relative similarity of the dialects within each family. With each of the Altaic families, i.e. Mongolic, Turkic, and Tungusic, the constituent languages of each family--with some notable exceptions--remain so close to a common core, that the forms which can be reconstructed by dialect comparison differ but little from forms actually found in contemporary dialects. This is a situation which results, no doubt, from the great mobility of the speakers of these languages, and recalls the situation of American English.

5) The slowness of linguistic change in the Ural-Altaic languages. This fact is correlate with the above. The oldest Altaic monuments which have come down to us attest a form of language for Mongol and Turkic differing relatively little from the corresponding modern languages. From this we must believe that the time of separation of the Ural-Altaic languages from a common stock, if, indeed, such was

the case, must have taken place in the very remote past.

Now, these five points all reduce in fact to a single difficulty: the lack of a basis for reconstructing earlier forms to permit us to distinguish those resemblances between families which result from borrowing from those which really reflect primitive parental relationship.. Benzing explains the situation with respect to the comparison of Mongolic and Turkic with a very apt analogy with Indo-Germanic:--Let us assume that our knowledge of Germanic was limited to Old High German from the 8th century on, a few other Germanic dialects from the eleventh century on, and the greater part of the other Germanic languages and dialects only from their modern forms, while on the other hand our French linguistic material was restricted to what has come down to us since the twelfth century, Latin and the modern Romance languages being unknown to us. This would be approximately a similar condition to that of our present knowledge of Turkic and Mongolic languages. One should be able to discover an abundance of correspondences, and one should be able to set up a series of sound-laws, but under these circumstances one could never discover e.g. that mur~Mauer does not represent a primitive genetic correspondence (Mauer being derived via O. H. G. mûra from Lat. mūrus), while trois~drei does.35)

What are the prospects for bettering this situation? It must be said that there are still a considerable number of living Ural-Altaic languages which have not been adequately described--especially in the Mongolic and Tungusic families. Moreover, it is still not impossible that the archaeological exploration of Siberia and Central Asia will reveal some new monuments of early forms of the languages, although we may consider this chance not very great. It is possible that new information thus obtained may enable us to make new reconstructions which will aid in the solution of the Ural-Altaic comparative problem. There is, indeed, a considerable back-log of new information gained in the last fifty years which has not yet been exploited for comparative purposes, especially on the Tungusic languages, which, except for Manchu, were very poorly known only a few short years ago. It must be admitted, too, that internal comparative studies of the individual language families are still in an early stage, and when this indispensable basic study is more advanced we may be more encouraged to proceed to comparisons between families. Ural-Altaic comparative linguistics has a long way to go, and it is in many respects regrettable that the "Ural-Altaic" hypothesis has been raised so prematurely. For orderly progress from this point, we badly need thorough studies of the individual languages, then comparative treatment of these languages as members of the individual families, and only later a renewed effort to reconstruct the forms of common Ural-Altaic.

We should like to turn briefly to the consideration of the relation of each individual language family to the hypothetical "Ural-Altaic" stem. In the first place, we should remark that "Ural-Altaic", as a technical term, hobbles on unequal legs. Uralic, consisting of Finno-Ugric and Samoyed, is a thoroughly studied and unquestioningly established genetic phylum. Altaic, on the other hand, is generally the term used to designate Mongolic, Turkic, and Tungusic collectively. There is no proven genetic relationship between any of these three languages, and the grounds for postulating a relationship between any two of them are scarcely stronger than for assuming a relationship between any one of them and Uralic. As for each of these language families individually, it can be said that they are today established and accepted without a doubt, even though objections have been raised in the past about certain languages, viz. Chuvash as a member of Turkic (certain scholars saw it as an independent branch of Ural-Altaic standing between Turkic and Mongolic), Daghur as a Mongolic language (shows signs of Tungusic influence),36) and the inclusion of Manchu in Tungusic.37)

If we consider the purely external relationship of the three "Altaic" languages to each other, it is certain that the most prolonged and intimate contacts historically were between Turkic and Mongolic. It is not surprising therefore that the most striking and extensive correspondences are to be discovered between these two families. The certainty that a large percentage of these correspondences are a result of contact, however, should deter us from hastily assuming any special primitive affinity between Mongolic and Turkic (Mongol and Tungusic, too, have been in close historical contact, but principally through Manchu-Mongol political and cultural relations, so that it may be expected that the particular Manchu form should betray these loans in Mongol). We are fortunate in having a new contribution from the great doyen of Mongolists Nikolaus Poppe, under the title Vergleichende Grammatik der altaischen Sprachen. Teil 1: Vergleichende Lautlehre,37a) which presents an invaluable catalogue principally of Mongol-Turkic correspondences (Tungusic and Korean correspondences also are given) arranged according to what we may call sound equations. This work takes us an important step forward by bringing the material together and arranging it systematically and especially by presenting the Mongolic material with a competent facility of which only Poppe is capable. Nevertheless, the difficulty of distinguishing borrowings remains unsolved: why, for instance, should we feel certain that Mongol *aral*[38] 'wagon shaft', Tatar *arĭš* 'wagon shaft', and Kasak *arĭs* 'equipment of a wagon' represent a correspondence of roots descended from a common parent source and not a fairly recent borrowing by Tatar and Kasak from Mongol during the period of Mongol expansion. Poppe makes no effort to explain the non-appearance of a related form in Turkic languages which were remoter from Mongol influence, as e.g. Osmanli, which has *araba oku*. This form must mean literally "wagon arrow". *Araba* is *definitely* a Turkic root, and its appearance in Arabic and Persian is due to borrowing from Osmanli Turkish. Moreover, one old Chinese designation for the Turks, *Kao-ch'ê* 高車 'the High Carts', makes it clear that wagons were used by the Turkish tribes in Central Asia and that, consequently, their languages must have been provided with the *termini technici* of wagon construction and use. If we find *araba oku* for 'wagon shaft' in one Turkic language and *arĭs* and *arĭš* in two others, we have no right to postulate a common Turkic form based on *arĭs/arĭš* for comparison with Mongol *aral*, unless we can explain away the form *araba oku* as being itself an aberration by borrowing or innovation from the form inherited from the common parent language. This example is not important; what is, however, is the fact that such doubts arise in a large proportion of the cases offere as proof. There is moreover a serious methodological objection to be raisec the correspondences which Poppe adduces are generally between Mongolian (often in addition to a form which is "mongolisch in allgemein", forms from Middle Mongolian or modern Mongolic languages are offered) and any Turkic language in which a possible cognate could be found. --But what could he do in the absence of reconstructed common Turkic forms with which to make the comparisons? Professor Poppe is, of course, aware of all this. The time has not yet come for a definitive comparative treatment of Mongolic with Turkic, to say nothing of the rest of the Altaic languages. We are still at the stage of sorting and sifting our material, and in the modest Forward to his book, Poppe makes it perfectly clear that it is his intention to present his observations and intuitions to the scholarly public for what they are worth; he says of his book that it is "keine vollständige vergleichende Lautlehre der genannten Sprachen, weil die Zeit für eine altaische vergleichende Grammatik von der Art einer solchen der indogermanischen oder semitischen Sprachen nocħ nicht gekommen ist. Aus diesem Grunde hätte der Unterzeichete seine Arbeit einen Versuch der vergleichenden Grammatik betiteln sollen."39) Nevertheless, Poppe's Vergleichende Grammatik will be the vade mecum of everyone interested in the problems of Altaic comparative linguistics for at least several generations to come. His presentation will form the outline of our work and his intuitions will guide us in the enormous task of reconsidering and exploring in depth the mass of apparent correspondences collected. This work is a signal contribution, but there is no reason to pretend that it is a solution of the problem of the Ural-Altaic hypothesis or even of the problem of Turkic-Mongolic affinities, as have done two of Poppe's devoted disciples

--no doubt to his embarrassment--in recent reviews of this book.40) John C. Street, writing in Language, declares round out, "Here Poppe--with typical modesty--refrains from saying what is obvious to anyone who reads carefully through the present book: that the genetic relationship of Turkic, Mongolian, and Manchu-Tungus (or simply Tungusic), suggested over a century ago, but often disputed, is now in effect proven.....Now that all the pertinent material has been assembled in one place, I cannot believe that any objective scholar will ever again be able to maintain that the similarities between Turkic, Mongolian, and Tungusic are due to chance or borrowing." 41) The only linguists who are likely to agree with Street are those who are willing to accept lighter criteria of proof than have traditionally been insisted upon in classical comparative linguistics. We personally share Professor Poppe's intuitive conviction that the Altaic languages are genetically related and we compliment him on his frankness and scientific astuteness in stating that the time for comparative demonstrations of the sort expected in Indo-European or Semitic comparative linguistics has not yet come. Poppe has brought the questions of comparing Turkic and Mongolic into clearer focus: these questions, however, still remain.

Meanwhile, the internal comparative study of Turkic and Mongolic continue--somewhat sproadically, though, to be sure. The work of Jarring42) and especially Räsänen43) should be mentioned as responsible for recent progress in Turkic comparative linguistics. Poppe44) and Sanzjejev45) have provided us with works which enormously facilitate the reconstruction of the forms of Proto Mongol.

It is in the much neglected field of Tungusic, however, that perhaps the most exciting progress has been made. The Tungus Dictionary of Shirokogoroff,46) printed by facsimile from the manuscript in Japan itself opened up new possibilities and led to the promising efforts of Murayama47) to establish a Tungusic-Japanese connection. Since the war, though, there have been a whole series of new publications on individual languages which have appeared in the U. S. S. R. and which have made possible the ambitious comparative works of Miss Cincius48) and Benzing.49)

The ensemble of the above work may provide us eventually with the basis for establishing on satisfactory grounds the genetic affinity of the three Altaic languages.

The establishment, if that is possible, of a relation between the Altaic and Uralic languages is, of course, completely dependent upon the accomplishments which can be made in Altaic comparative linguistics. Those numerous attempts to find valid correspondences between Uralic and Mongolic, Turkic, or Tungusic have all been doomed by the lack of reconstructed primitive forms in each of those three language families.50)

The principal proponent of a Korean-Altaic relationship was Ramstedt.51) He was not able to arrive at any definitive conclusion, of course, but the prospects for eventually establishing a set of certain and regular correspondences are as good as elsewhere in Ural-Altaic comparative linguistics. It may reasonably be said that the recent progress in Tungusic comparative linguistics opens up new possibilities for Korean--so far, however, to the best of our knowledge no Koreanist has attempted to exploit these new Tungusic materials as Murayama has done for Japanese.

As for Japanese, a relationship with Ural-Altaic was proposed as early as 1823 by Klaproth in his Asia Polyglotta 52); it cannot be said, however, that any significant progress had been made in establishing such a relationship on comparative principles before the work of Murayama, referred to above, attempting to discover valid Tungusic-Japanese relationships using Shirokogoroff's material. The Ramstedt work treating Japanese was altogether too fragmentary to be significant, 53) although his methodological approach was relatively sound.

It is scarcely necessary to say that, in view of the very tenuous character of the Ural-Altaic hypothesis itself, the attempts that have been made to approach Ural-Altaic with Indo-European, Amerindian languages, Sumerian-Akkadian, or Eskimo need not be regarded as more than entertaining speculative diversions. In making this judgment we intend no reproach to the authors of these speculations, which may be in themselves quite genial even if not solidly founded. It is not necessary for factual seriousness to become oppressive in linguistics, and fantasy must be given its due credit as a stimulus to the cyclical process of theorization and verification which is basic to the progress of objective science.

FOOTNOTES

1. Barthold IV 30.3, p. 20.
2. Barthold IV 30.3, p. 28.
3. *Ajia Rekishi Jiten* 8 *sub* "Bokkai", pp. 310-312. States that Bokkai was founded by a Ko-ku-ryo 高句麗 dynasty which probably had Mo-ho 靺鞨 (J. "Makkatsu") people among their subjects. Sato (IV 29.41, p. 294) says that the Mo-ho are ancestors of the Manchus. Ko-ku-ryo was presumably Korean (established by a certain Shumô 朱蒙 from the Fuyo 扶餘 people, who [Sato, p. 276] were the first historically known to have founded kingdom in Manchuria. Were they Koreans? or Tungus?)
4. Müller IV 13.
5. Cf. Hans Arens: *Sprachwissenschaft*. Freiburg: Verlag Karl Alber, c1955. pp. 59ff.
6. We have not been able to see this work and know it only from its mention in Benzing(IV 3, p. 4)and Schmidt(G49, p. 45). We are also indebted to Max Müller: Letter to Chevalier Bunsen (IV 13) for many insights into the earlier research in Ural-Altaic. Details of 19th century research are to be found in Holger Pedersen: *Sprogvidenskaben i det nittende Aarhundrede*. Kjøbenhavn: 1924. For much valuable information on the development of our general knowledge of the Altaic peoples--not merely linguistic, but historic and ethnographic as well--see V.-V. Barthold: *La découverte de l'asie* (French trans. from Russian, 1947) G4.
7. M. J. Klaproth: *Asia Polyglotta*. 1823, 2nd ed. 1829. G104 and G105.
8. Abel Rémusat: *Recherches sur les langues tartares*. 1820. IV20.
9. Rask writings are not easily accessible. Even his chief work, *Undersøgelse om det gamle nordiske eller islandske sprogs oprindelse*, has appeared in translation only as a fragment in an appendix to Vater's Vergleichungstafeln (1822). A brief note on Rask's Uralic and Ural-Altaic contribution appears in LM2 p. XXIV, H. Pedersen

(*Sprogvidenskaben*, pp. 228ff.) has little to say on this. Jespersen (*Language*, Reprint 1949, London: Allen & Unwin, p. 39) makes intriguing statement: "...Rask showed true genius in the way in which he saw what languages belonged together and how they were related. About the samo time he gave a classification of the Finno-Ugrian family of languages which is pronounced by such living authorities on these languages as Vilhelm Thomsen and Emil Setälä to be superior to most later attempts."

The most copious details on Rask's classification is to be found in Max Müller: Letter to Chevalier Bunsen. IV13, p. 12f.

The paper of Louis Hjelmslev should be consulted: "Commentaires sur la vie et l'oeuvre de Rasmus Rask". *Conf. de l'Inst. de Linguistique* X (1950-51), pp. 143-157. Hjelmslev published a set of Rask's *Ausgewählte Abhandlungen* in three volumes in Copenhagen, 1932-37. We presume that this edition in German contains the memorial in question; it was not, however, at our disposition at the time of this writing.

10. Cf. Jespersen: *Language* (Repr. 1949), p. 37. J. Grimm: *Kleinere Schriften* VII, p. 518.
11. M. A. Castrén: *De affixis personalibus linguarum altaicarum*. Helsinki: 1850.
12. *Letter*, p. 17f.
13. Max Müller, *op. cit.*, p. 18.
14. Sebeok IV 24, p. 127.
15. Benzing IV 3, p. 5. W. Schott (1809-1889) *Versuch über die tatarischen Sprachen*. Berlin: 1836. Also *Über das Altaische oder Finnisch-Tatarische Sprachgeschlecht*. Berlin: 1849.
16. F. Max Müller. *Lectures on the Science of Language*. 7th ed. 2 vols. London: Longmans, Green, and Co., 1873. Vol. I Lectures IV and V. We have already discussed Max Müller's system of linguistic classification in the Introduction (q. v.).
17. Cf. Barthold IV 30.3, p. 69f.
18. Schmidt G49, p. 45.

19. Schmidt G49, pp. 54-55.

20. Winkler IV 27-30.

21. Winkler IV 29, p. 73.

22. Benzing IV 3.

23. Benzing IV 3.

24. Denis IV 6 & IV 7.

25. Sebeok IV 24.

26. Sebeok IV 24, p. 138.

27. Winkler IV 27, p. 3.

28. Benzing IV 3, p. 2.

29. Sebeok IV 24, p. 136.

30. Deny LM1, p. 186ff. LM2, p. 320ff.

31. It is the Kök-Türk who left us the Orxon inscriptions, which together with some texts from the Yenisei region, form the oldest known monuments in an Ural-Altaic language. *Vide* discussion of Kök-Türk under Section 3003.

32. Barthold IV 30.3, p. 165ff. & p. 169ff.

33. Barthold IV 30.3, p. 169.

34. Iwamura IV 28.29.

35. Benzing IV 3, pp. 62-63.

36. Leopold von Schrenk (1883). and L. Sternberg both put Daghur in Tungus in a branch together with Solon. Cf. Lopatin IV 29.31., p. 429.

37. W. Bang-Kauf IV 2. thought that it was not justifiable to include Manchu and Tungus in a single family. Cf. Lopatin IV 29.31., p. 429.

37a. Cf. first list of Addenda to IV.00. POPPE (Nikolaus) *Vergleichende Grammatik der altaischen Sprachen*. *Teil 1*: *Vergleichende Lautlehre*. pp. IX. [i]. 188. Wiesbaden: Otto Harrassowitz, 1960. [Porta Linguarum Orientalium. Neue Serie IV]

The Library of Congress has failed to acquire this essential book and did not intend to order it the last time we inquired. Inadequate interest in this field has resulted in a serious neglect of the LC's linguistic collection.

38. Poppe *Verg*. *Gramm*., p. 11.

39. Poppe *Verg*. *Gramm*., p. [i] "Vorwort".
40. Cf. reviews by John C. Street, *Lg* 38 (1962), pp. 92-98 and John R. Krueger, *JAOS* 81 (1961), pp. 70-74.
41. Street in *Lg* 38 (1962), p. 92.
42. Jarring IV 30.35.
43. Räsänen IV 30.60.
44. Poppe IV 28.57.
45. Sansjejev IV 28.77.
46. Shirokogoroff IV 29.55.
47. MURAYAMA (Shichirō) 村山七郎 "日本語とアルタイ語との音韻對應" *GK* 26/27 (1954), pp. 179-183.
48. CINCIUS (V. I.) *Sravnitjel'naja fonjetika tunguso-man'čžurskix jazykov*. pp. 341. Bibliog. Tables. Ljeningrad: Gos. učjebno-pjedagog. nzd-vo, Ljeningradskoje otd-nije, 1949.
49. Benzing IV 29.6.
50. A survey of attempts to relate Uralic and Altaic will be found in Benzing IV 3, p. 11ff.
51. Cf. works of Ramstedt listed under IV-33.00.
52. Klaproth G104 & G105.
53. G. J. Ramstedt "A Comparison of the Altaic Languages with Japanese" *TASJ* 2nd ser. I (1924)

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MONGOLIC

Nearly all authorities are agreed that the total number of speakers of Mongolic languages must be in the vicinity of 3.5 million.[1] This may be regarded as a fairly stable figure for the time being since whatever population gains may accrue from economic progress and improved hygiene are likely to be offset by the loss of speakers through acculturation, especially to Russian and Chinese, except in the Mongolian People's Republic where the development of a modern standard language based on one of the Xalxa dialects together with a strong popular nationalistic sentiment may possibly result in a significant increase in the number of Mongolian speakers. The population of Mongolia was said to be 954,000 persons at the beginning of 1961 with a birth rate of 40.3 per 1,000 over a death rate of 10 per 1,000 population.[2] On 22 January 1963, the New China News Agency reported that the population of Mongolia had reached 1,018,800 as of 5 January 1963, an increase of 20.5 per cent over 1956[3] (the U. N. Demographic Yearbook gives an estimate of 647,504 persons as the population of Mongolia in 1918,[4] indicating an important long range increase). While it is not necessary to accept these figures uncritically, together with other estimates,[5] it is possible for us to say with confidence that population trends portend a secure future for the Mongolian language.

In spite of the small total number of speakers of Mongolic languages, they have played a great though brief role in world history as a result of the rise of the Mongol empire under the great political and military leader Temüǰin, who was later known as Genghis Khan, and three of them remain of political importance today: Standard (Xalxa) Mongolian as the official language of the Mongolian People's Republic, and Kalmyk and Buriat as the languages of, respectively, the Kalmyk Autonomous Soviet Socialist Republic and the Buriat Autonomous Soviet Socialist Republic. The Chinese Government has, moreover, given Mongolians within its borders an official recognition through the establishment in 1947 of the Inner Mongolian Autonomous Region, although Mongol speakers can scarcely make up more than 10-20 per cent of the present population of that region, Chinese colonists having swamped the original inhabitants.6)

The area over which the little group of speakers of Mongolic languages are spread is enormous, extending in the East south from the Argun River in the Hulun Buir 呼倫貝爾 region of North-East Manchuria and north from the eastern limit of the Great Wall, from about 120° East Longitude, westward to the lower courses of the Volga River in Europe.7) In the period since the end of World War II, small groups (of Kalmyks) have settled in America,8) West Germany, and Belgium. The Buriat Autonomous Soviet Socialist Republic reaches somewhat north of Lake Baikal; however, its population as of 1961 was 710,0009) of which Buriat speakers comprise only a small minority, there being only a little more than 225,000 Buriats in the U. S. S. R.,10) and Russian ethnographic maps show no important settlements north of Lake Baikal.11) The most southernly group is that formed by the speakers of Mogol found around Herst and possibly in other areas in Afghanistan.

Origins of the Mongols. The Mongols appear in history for the first time in the Chinese Annals of the T'ang Period (新旧《唐書》)12).

Their origins and previous history are uncertain. In the T'ang Annals, they are referred to as the Meng-wu 蒙兀 13) or Meng-wa 蒙瓦 14). Later, the term Meng-ku-li 蒙古里 15), a phonetic adaptation of Monggol, the self-designation of these peoples comes into use by the Chinese, together with a number of variants.16) It was only during the Ch'ing dynasty that the current Chinese term for the Mongols, Meng-ku 蒙古, became standard.17)

There are vious theories about the origin or meaning of this word Monggol:--Kobayashi18) considers that it may come from the word munggu 'silver', while M. Gô19) relates that many Mongols believe that Monggol derives from möngke γoul which Gô interprets as "the eternal centre, the eternal river."20) The Mongols are connected by some scholars with the Hsien-pei 鮮卑, a nomadic people to the north of the Chinese who first appear in Chinese history about the first century A. D.21) Others see in the Hsien-pei the ancestors of the Tungus or the Turks or a mixed confederation of peoples speaking various languages. None of these theories rests on solid evidence.

A more certain identification is that of the Mongols with the Toba, who established their rule over part of China in 386 A. D. and continued until 534 as the Northern Wei Dynasty. Two succeeding dynasties, the Western Wei and the Eastern Wei, were able to continue the Toba rule until 557 A. D. The Toba seem likely to have been related to the Khitans, who ruled China as the Liao Dynasty from 907-1125, and possibly also to the Juan-Juan. All three of these peoples are more likely to have been offshoots of the common Mongolic family than ancestors of the Mongols. We shall discuss them further when we turn to the consideration of the individual Mongolic languages.

Until modern times, the Mongols were probably better known in Europe as Tatars, sometimes corrupted to Tartars, a name now proper only to certain Turkic-speaking peoples. This name was, from the 8th to the beginning of the 13th century, the designation of one particular Mongolian group. Later, under the Yüan Empire, it replaced for a time the term Mongol as the national designation, and was applied especially after the fall of the Mongol dynasty at the hands of the Ming to the heirs of Yüan power who fled northward.[22] The Chinese rendered this name as Ta-ta 韃靼. It is as Tatars that the Mongols are referred to in the Orkhon Inscriptions, erected around 730 near the Orkhon River, the oldest known monuments in a Turkic language.

The Mongolian Scripts. At present, a modification of the Cyrillic alphabet is used for nearly all purposes in the Mongolian People's Republic and a knowledge of this alphabet was already widespread among the Mongols of the Chahar, especially those with Mongolian Nationalist sentiments--before the end of the last war. This script was introduced in the Mongolian People's Republic between 1941 and 1945,[23] and inscriptions in the traditional Mongolian alphabet are still to be seen in recent photographs of public monuments in the capital, Ulan Bator. The Cyrillic alphabet was adopted by the Buriat Mongols as early as 1931..[24] In 1927, the Kalmyks had adopted a new alphabet based on Cyrillic, but there followed a period of experimentation with various Latin alphabets, ending in 1939 in definitive introduction of Cyrillic. The orthographies in the Cyrillic alphabet for these languages are phonemically unambiguous, and have enormously facilitated popular education and the rapid development of a modern literate culture. In Outer Mongolia, under Chinese administration, the traditional script has been retained and one has the impression that there has been a deliberate official policy of discouraging linguistic reforms in order to inhibit nationalistic aspirations among the Mongols under Chinese sovereignty. S. Hattori, however, communicates a report that there was a plan to discontinue the use of the traditional alphabet as of 1961.[25] We have since heard nothing confirming this.

Brief expositions of the new script as applied to official Standard Mongolian (Xalxa) have been published by Nomura[26] and by Austin and Hangin.[27] These are adequate to interpret the phonemic value of texts written in the new script; however, since the orthography is in certain respects arbitrary, the tables in Rinčine's dictionary[28] are indispensable.

The traditional Mongolian script derives from the Sogdian script in use by the Turkic-speaking Uigurs. When this Uigur script first came into use for Mongolian is not at present known, although Mongol tradition gives 1204 as the date.[29] The first known Mongol inscription is on a stone tablet erected in honour of Jisünge, a nephew of Genghis Khan, and dates from about 1225 A. D.

This Uigur script was not very well adapted, without drastic modification, to the phonemic representation of Mongolian. Perhaps for this reason, Kublai Khan ordered in 1269 the use of a modified Tibetan alphabet in all the chancelleries of the Empire. This script had been invented at the imperial command by a Tibetan priest named ḥP'ags-pa and it is his name (in Chinese characters 八思巴) which is usually given to the script. Because of the rectangular form of the letters it is also called the dörbelǰin or "square" script. This Square Script was much closer to the phonemic requirements of Mongolian, but because the form of the characters was so elaborate and clumsy to write, it failed in competition with the highly cursive--indeed, almost stenographic--Uigur script, and eventually went out of use in the 14th century.[30]

Sometime in the 16th century, the forms of the letters in the Uigur alphabet used for Mongolian underwent a modification and assumed the shapes which characterize the traditional Mongolian alphabet and which have come down to modern times without important change. In 1648, an Oirat scholar named Zaya Paṇḍita devised special diacritics to adapt the Mongol script to the phonemic representation of the Oirat vernacular, and this rather satisfactory version of the script was used by the Kalmyks until the introduction of the Cyrillic alphabet. A similar modification of the traditional script was worked out for Buriat by a certain Agvan Doržiev at the beginning of the present century, but this too has now been superceded.[31]

Although the Sogdian script was written as were the Semitic scripts from which it derived, from right to left across the page, Mongol is written from top to bottom in columns running--not right to left as does Chinese, but from left to right. It has been suggested that this change is the result of the custom known to have existed among Syriac scribes of writing from top to bottom, for reasons of calligraphic facility, and of then revolving the paper to be read.[32] Since there can be no doubt that the Mongols had contact with Syriac-speaking Nestorian missionaries, who were active throughout Central Asia, this seems a very plausible explanation.

Although there is reason to believe that Mongolian literary production in the Uigur script began in fact earlier, the earliest literary composition in Mongolian that has come down to us is written in a phonetic transcription in Chinese characters used partly syllabically, partly alphabetically. This work is the so-called Secret History of the Mongols (mongγol-un niγuca tobčaγan; 元朝祕史) and dates from 1252 or 1264.33)

If we accept the Khitans to have been Mongols, which seems probable, then we must reckon the Khitan writing among the Mongol scripts. Khitan had two separate scripts, both made up of forms imitating the shapes of Chinese characters. Our understanding of these scripts is still limited, but it seems clear that they must have been essentially phonetic and not ideographic. Fêng Chia-shêng is of the opinion that both of the Khitan scripts are but variants of a single writing system. At any rate, these scripts, originating around 920 and 925, played an important role in history as the official system of writing of the Liao empire, covering most of Manchuria, Mongolia, and northeastern China, until 1125.34)

The Study of the Mongolic Languages. Probably the first linguists to study Mongolian seriously were the anonymous officials of the Chinese Imperial Office of Interpreters 會通館 and the Office of Translators 四夷館 and their other colleagues in the Ch'ing dynasty civil service. From them we have such lexical compilations as the Mirror of Five Languages 御製五体清文鑑 compiled at the order of the Emperor Ch'ien Lung. While these works are not without interest for us, they have nothing to do with the development of the modern linguistic study of the Mongolic language, which has taken place almost entirely in Europe, Japan, and, lately, in America.

Although the French scholar Abel Rémusat (1788-1832) did concern himself with Mongol, it would be fair to say that the first linguist to study seriously the classical Mongolian written language was I. J. Schmidt (1779-1847), a member of the Imperial Academy at St. Petersbourg, who wrote the first grammar of written Mongol,35) published in 1831 and four years later a Mongolisch-deutsch-russisch Wörterbuch. He was followed by Osip Kovalevski, whose Mongol'sko-russko-francuskii slovar, published at Kazan in three volumes from 1844-1849, has been several times reprinted and is still of value today. Kovalevski made extensive use of some of the Manchu-Chinese compilations referred to above. Thereafter, numerous studies of literary Mongolian appeared until the end of the 19th century.

The twentieth century saw a new turn in Mongolian linguistic study with a new emphasis on the description of the modern spoken languages. Most of the great figures of this new epoch are still alive or of recent memory. Among the Russian school are such figures as B. J. Vladimircov, the Finn G. J. Ramstedt, and Nicholas Poppe who has come to America and established at the University of Washington a new school of younger followers. Among the French must be reckoned P. Pelliot and Louis Hambis. Ferdinand Lessing, of German origin, settled in America and though in formal retirement is still active in the development of Mongolistic studies at the University of California at Berkeley. Father Antoine Mostaert and his Belgian missionary colleagues are responsible for our present very full knowledge of the Ordos dialect and Monguor.

The Japanese have formed a large and very active school, led by S. Hattori, who is Professor of General Linguistics at the Tokyo National University. Among the other prominent Japanese Mongolists should be mentioned Gen-ichi Abematsu, Juntarô Ishihama, Takashirô Kobayashi, Shinobu Iwamura, Masayoshi Nomura, and Minoru Gô.

Further, of prominence are the German Erich Haenisch, the Danes Folke Boberg and the late Kaare Grønberg, and the American philologist Francis Woodman Cleaves, who left us many valuable textual studies and contributions to the solution of historical questions of direct linguistic interest.

Among the younger linguists concerned with Mongolic languages--many of them the students of the great scholars mentioned above--are the Russians G. D. Sanžjejev and B. X. Todajeva, the Americans William M. Austin, John R. Krueger and John C. Street.

Perhaps the most significant development in Mongolian linguistic studies, however, is the appearance of a group of native Mongolian linguists among whom A. R. Rinčine and A. Lubsandendeva have made conspicuous contributions. Note should be taken, too, of such competent native scholars who have chosen to live in Europe or America as M. M. Haltod, now employed at the University at Bonn, and G. Hangin and U. Onon, who have collaborated with American linguists in the preparation of a number of important pieces of work.

Mongolian Comparative Linguistics. N. Poppe regards the work of Ramstedt as forming the foundation of modern Mongolian comparative linguistics.36) However, at the beginning of the century, when Ramstedt commenced his work, only Literary Mongolian was well studied and the investigation of Xalxa was still in a primitive stage. Even in 1929, when Vladimircov published his *Sravnitjel'naja grammatika mongol'skogo pis'mjennogo jazyka i xalxaskogo narječija* ('Comparative Grammar of the Mongolian Literary Language and the Xalxa Dialect');37) which was the first attempt on a large scale to apply the comparative method to Mongolic phonology, the author was limited by the fact that available material did not go far beyond the two languages indicated in the title.

In 1953, following very closely in Vladimircov's footsteps, Sanžjejev brought out a new work on Mongolian comparative phonology under the title *Sravnitjel'naja grammatika mongol'skix jazykov* ('Comparative Grammar of the Mongolian Languages').[38] Of this work, Poppe says, "It adds very little to Vladimircov's work."[39] The first chapter of Sanžjejev's book had already appeared as a long article[40] and had suffered a fierce attack from N. Poppe[41] in a review, to which Sanžjejev replied with a spirited rebuttal.

In 1955, Nicholas Poppe at last published his own work in this field under the title *Introduction to Mongolian Comparative Studies*.[42] The modest title cannot conceal the monumental character of this book. For the first time a broad range of Mongolic languages are drawn on for material for a comparative treatment of the Mongolic language family. Of course, many of the descriptive studies on which this book is based are themselves from Poppe's hand, notably those for Xalxa, Buriat, and Dagur. Still there are Mongolic languages about which we are relatively uninformed and the study of which may yield comparisons of decisive importance. Among these languages are Šera-yögur, Afghanistan Mogōl, Pao-an, and Tung-hsiang. Poppe's work has established the outline for the reconstruction of the forms of Common Mongol and has brought us very close to the possibility of arriving at conclusions which would be acceptable within the standards of classical Indo-European comparative linguistics.

The Classification of the Mongolic Languages and Dialects. The work of Vladimircov made possible for the first time an objective classification of the Mongolic languages. Earlier attempts are now of interest only for the history of Mongolistic studies, and the vast progress which has been made in our detailed knowledge of individual Mongolic languages about which Vladimircov had very little or no information has made his classification obsolete. Nicholas Poppe has offered us a classification which retains certain of the broad lines of Vladimircov's scheme, but incorporated all the more recent information available up to 1952, when the final draft of his Introduction to Mongolian Comparative Studies was completed. The essence of this classification had been expounded also in earlier works.43) Representing as it does the view of the foremost living Mongolist, it commands our attention. In schematic form, Poppe's classification is as follows:44)

1. East Mongolian Branch.
    - A. Dagur
        - a. Hailar dialect
        - b. Tsitsikar dialect
    - B. Monguor
        - a. Monguor proper (Dolot).
        - b. Aragwa
        - c. San-ch'uan
        - d. Santa
        - e. Shera Yögur
        - f. Shirongol
    - C. East Mongolian
        - a. Khalkha
        - b. Urdus
        - c. Urat
        - d. Tumut
        - e. Kharchin
        - f. Chakhar
        - g. Chipchin (Khuchin Bargu)

- D. Buriat
    - a. Ekhirit
    - b. Tunka
    - c. Bokhan
    - d. Alar
    - e. Barguzin
    - f. Khori
    - g. Aga
    - h. Bargu Buriat
    - i. Tsongol
    - j. Sartul
- 2. West Mongolian Branch
    - A. Mogol
    - B. Oirat
    - C. Kalmuck

In the above we have retained Poppe's orthography for the names of the languages.

It is interesting to compare the broad lines of this classification with that of Vladimircov. For this purpose we shall present only his main subdivisions:

- 1. Western Mongolian Branch
    - A. Oirat Languages
        - a. Kalmyk
        - b. Asian Oirat
    - B. Afghanistan Mogol
- 2. Eastern Mongolian Branch
    - A. Buriat
    - B. Bargu Buriat
    - C. Dagur
    - D. Southern Mongolian Dialects
    - E. Khalkha (Xalxa)[45]

It will be seen that the most striking characteristic of both these classifications is the division of all Mongolic into an Eastern and a Western branch. To this sweeping division, S. Hattori has objected,46) pointing out that Kalmyk, Xalxa, and Buriat stand really very close together. Hattori further rejects the inclusion of Bargu Buriat in Buriat, regarding it as transitional between Eastern Buriat and Xalxa. Moreover, Hattori thinks that the results of investigation of the scattered Mongolic languages of China and Manchuria, such as Šera Yögur and Širongol will force a revision of any sweeping scheme of classification. Since it is unnecessary for us to commit ourselves to large divisions, it is unwise for us to do so precipitously, and in our working scheme of classification we should not go beyond those groupings that are indisputable at this stage. Prudence inclines us to agree with Hattori, and the fact that Poppe himself, in the short period of a year or so, felt obliged to alter his classification of Dagur, Monguor, and Mogol--he regarded them as belonging to neither the East nor West group, but as "isolated" languages in 1951 47)--convinces us of the instability of any large inclusive groupings which we may attempt to set up at the present stage of our knowledge. We have, therefore, for the purposes of the present work adopted a classification which avoids postulating any difference in the degree of relationship between the known language or groups of conspicuous cohesiveness. This classification follows closely that proposed by M. Nomura48) with the addition of the two independent languages Tung-hsiang and Pao-an recently investigated by Todajeva49) who took part in the Sino-Soviet-Mongolian expeditions of 1955 and 1956 to the Kansu region. The outline of this classification is presented in the "Inventory of the Mongolic Languages" which follows on succeeding pages.

It should not be assumed that this is more than an inventory of the Mongolic languages about which we have some certain knowledge. There are no doubt other Mongolic languages in China which have not yet been investigated at all. There is, for instance, the group of so-called "Mongols" in Ho-hsi Hsien 河西縣 of Yünnan Province, supposed to number around 3,500 and to represent the descendants of Mongol troops sent there in Yüan times. These people have not been studied, but it seems that they may have largely abandoned Mongol for the Tai speech of their neighbors.[50)]

INVENTORY OF THE MONGOLIC LANGUAGES

A. Ancient Mongolic Languages.

[2801] I. The language of the Toba (T'u Pa拓拔,拓跋)who ruled China from 386 to 534 as the Wei魏 Dynasty. [The identification of the Toba as Mongolic is uncertain. Benzing suggests, rather off-hand, perhaps, that they may have been Turkic and the ancestors of the Tuvins (cf. PTF p. 4). The Toba seem to have called themselves Tabɣač or Taɣbač (cf. IV30.31 p. 102). Nevertheless, it is known that the T'u Pa came from the Siramuren River region, the home of the Khitans, whom we now know with considerable certainty to have been Mongols. Attested only by a few names in Chinese transcription.]

[2802] II. The language of the Khitans, who ruled part of northern China from 907 to 1125 under the dynastic name of Liao 遼 .

[2803] III. The language or languages of the Juan Juan 蠕蠕 [=Avars=Hephthalites or "White Huns"]. May not be Mongolic, but (cf. Menges: Colliers) had a Mongol ruling class as may be inferred from loan-words in Proto-Slavic.

[2804] IV. The language of the birch bark inscriptions found on the Volga near Saratov (slightly older than the Secret History).

[2805] V. Middle Mongolian: the language of the Secret History and other Sino-Mongolian documents, and various documents in hP'ags-pa script (probably 12-14 [16?]th c.).

[2806] VI. Classical literary Mongol. Poppe regards Lit. Mongolian as reflecting an earlier stage of the language (Old Mongolian) than Middle Mongolian. Dates from 12th c.

B. The Modern Mongolic Languages.

I. Oirad Group.

[2807] 1. Kalmuck (Xalimag, Kalmük)
- a. Dörbet (Dörböd)
- b. Torgut (Torgūd)
- c. Buzāwa [on the Don River]
- d. Sart Kalmuck [in the Kirgis area near Lake Issik Köl]

[2808] 2. Oirat
- a. Northern Dialects.
  - 1) Dörbet Oirat
  - 2) Bayit (Bayid)
- b. Southern Dialects.
  - 1) Torgut Oirat
  - 2) Uriankha (Uryāngxai)
  - 3) Zakhachin (Zaxačin)
  - 4) Dambi-ölet (Dambī)
  - 5) Mingat (Mingad)
- d. Literary Oirat

[2809] II. Buriat (Buryād)
a. Western Dialects
1) Nižne-Udinsk
2) Tunka [Tünke & Ökö sub-dialects]
3) Alar (Alair)
4) Öngö
5) Bokhan (Bōxan)
6) Ekhirit (Exirid) [Central and Ol'xon sub-dialects]
7) Bulgat (Bulgad)
b. Eastern Dialects: Khori (Xori)
1) Kižinga (Khori Proper)
2) Aga
3) Bargužin

[2810] III. Šine-Barga (新バルガ, Bargu-Buriat)
[2811] IV. Xūčin-Barga
[2812] V. Selenga
1. Tsongol (Congōl)
2. Sartul
[2813] VI. Khalkha (Xalxa)
1. Khalkha Proper
a. Central Khalkha (dialect of Ulan Batur, Dariganga Banner)
b. Eastern Khalkha
c. Western Khalkha
1) Eližigen Dialect
2) Kosogol Dialect
2. Xotogoito Khalkha
3. Inner Mongolian Khalkha
[2314] VII. Dialects of Eastern Üzümčin 烏珠穆沁 and Xūčid 浩濟特 [Tentative classification: no material available]
[2315] VIII. Dialects of Western Uzümčin 烏珠穆, Western Sünid 蘇尼特 and of one of the banners of Ulān-Čab 烏蘭察布.
[2816] IX. Ordos (Urdus) Mongol.
[2817] X. Urad Mongol: All the dialects of Meng-Hsi 盟西 District of Ulān-Čab, except for the dialect of Mu-Mingan 茂明安 Banner for which there is no material available, but which may belong in Group VIII.
[2818] XI. Čazar (Žazar) 察哈爾 Dialect
[2819] XII. Eastern Mongolian
1. Xürēn 庫倫 Dialect
2. Xorčin 科爾沁 Dialect
3. Zalaid 扎賚特 Dialect
4. Zarud (Jarut) 扎魯特 Dialect
5. Aru-Xorčin 阿魯科爾沁 Dialect
6. Barin 巴林 Dialect
7. Naiman 奈曼 Dialect
8. Gorlos 郭爾羅 Dialect
9. Dōrböd 杜爾伯特 Dialect
10. Ūxan 敖漢 Dialect
11. Ongnyūd 翁牛特 (Onniut) Dialect

[2820] XIII. Xaračin (Kharachin)
[2821] XIV. Dagūr (Daur)
  1. Xailar Dialect
  2. Bataxan Dialect
  3. Nemēr Dialect
[2822] XV. Mogōl (Aimak or Hazāra, spoken in high valleys of N. Afghanistan)
[2823] XVI. Monguor
[2824] XVII. Šera-Yögür (spoken in S. W. Kanchow 甘州)
[2825] XVIII. Širongol
[2826] XIX. Tung-hsiang
[2827] XX. Pao-an

Ancient Mongolic Languages

[2801] The Language of the Toba. The Toba (Chinese T'u Pa) 拓拔 or 拓跋) were a nomadic people originating in the same Siramuren River region of Manchuria from which the Khitans later came. It is not yet certain that they were Mongols, and we discuss them here because, Mongols or not, the Toba Tartars are one of the problems of Mongolistics and must be taken note of in any orientation to the field. There are strong ethnographic and historical reasons for presuming that the Toba were of the same stock as the Khitans who were definitely Mongols. They are always identified by the Chinese historians as being one branch of the Hsien Pei 鮮卑 or Sienpi. This is no help at all, however, since the Hsien Pei form a special problem--they may have been a confederation of peoples presided over by a Tungusic people, the ancestors of the Manchus.51) At any rate the Toba descended on Northern China during the period of disunion following the fall of the Eastern Chin Dynasty and established their rule eventually over most of North China as the Northern Wei 北魏 Dynasty. Their rule lasted from 386 to 534 A. D. but was extended for some years by two other Topa dynasties, the Western Wei and the Eastern Wei, which remained in power until 557 and 550 respectively. Hamilton regards the form *tabγač* (or *tobγač*) attested in the Kök-Türk Orkhon inscriptions as representing the self-designation of these people, and suggests that the Chinese T'o-pa (in the pronunciation of the time supposedly *t'âk-b'wât) reflects a form with metathesis *taγbač*.52) It has been held also that the name *Tamghaj*, found in the works of the medieval Arabic geographers refers to the Toba.53) The Toba were quickly

Sinicized and became famous as patrons of Buddhism. The linguistic remains of Toba consist only of words in the Chinese annals transcribed in Chinese characters--chiefly proper names. The meanings of these names are in some cases explained in the text, and it may be that some conclusion can be reached about their linguistic origin when more progress has been made in the reconstruction of the forms of Common Mongol. The only published studies of this problem of which we know are by P. A. Boodberg.54) and Louis Bazin.55)

[2802] *The Language of the Khitans*. The Khitans were the first of the Mongolic peoples to play an important rôle in world history. In the last years of the T'ang Dynasty, toward the end of the ninth century and the beginning of the tenth, this people established a kingdom in Manchuria and Mongolia, was styled *Yeke Kitai orun* (Ch. 大契丹国) 'The Great Khitan Realm', a name which was changed, after the subjugation of part of North China, in Chinese style, to The Kingdom of the Liao 遼国 .56) The Liao ruled nearly 200 years, from 916 to 1113 A.D. In 1125 the Liao Empire--by that time it had become an empire--was overthrown by the Tungusic Jürčen, but a part of the Khitans, already strongly Sinicized culturally but still retaining their language, migrated westward and founded the Khara-Khitai (Qara-Qıtay) kingdom in Eastern Turkestan, where they were in constant combat with the Central Asian Turks. In 1141, the Khara-Khitai defeated the powerful Seljuk Sultan Sandjar, and it was the rumour of the victory over his powerful Muslim army that gave rise, it would seem, to the legend of Prester John the oriental priest-king who would ally himself with the Crusaders and smite the Muslims from the rear.5

The name of the Khitans is to be found in the literature in a variety of forms and spellings: Khitan, Kitan, Kitai, Ch'i-tan, Qītay, Qytan, &c. The Chinese designation Ch'i-tan, written 契丹 or 系丹 which has given us Khitan, the form used in most European books, is presumed to derive from the plural kitan from kitai, the form found in Orkhon Turkish inscriptions and probably the self designation of this people.58) This form Kitai came to be used as a designation for North China, and in the 13th century, at the time of the Mongol expansion, became the name for China in many languages: Cathay, Russian kitai.

The Khitans developed two scripts of their own which seem to have been widely used both for official communication and literary production. Fêng Chia-shêng regards both of these scripts as variants of a single system of writing. The deciperment of this script is not very far advanced, but progress has been made, especially through the pioneer work of K. Shiratori (in 1898) and recently by S. Murayama. The forms of the written symbols were borrowed from the Chinese characters, however the Khitan script was certainly essentially phonetic.59)

Words transcribed in Chinese characters in the annals of the Liao Dynasty (遼史 and 契丹國志) form another source for our knowledge of the Khitan language, and one which has yielded the material on which the indisputable identification of this language as Mongolic has been largely based.60)

M. Nomura proposes that Khitan may have been the branch of Mongolic from which Kharachin and Dagur split off.61)

[2803] The Language of the Juan-Juan. The Juan-Juan 蠕蠕 or Jou-Jan 柔然 were a nomadic people who roamed through Mongolia from about the middle of the 4th century to the middle of the 6th century. They were the most dangerous enemies of the Toba Tatars, but were themselves defeated and scattered by the Kök-Türks, their former vassals.62) The Juan-Juan are generally associated with the Avars who appeared in the Danube region in 558. The Hephthalites or "White Huns" were likewise probably a branch of this same people. Pelliot is of the opinion that the Juan-Juan must definitely be considered as Mongols, and Karl H. Menges assures us that Old-Mongol loan words in Proto-Slavic demonstrate that at least their ruling class must have been Mongol.63)

[2804] The Language of the Birch Bark Poems. Near Saratov on the Volga, there have been found some pieces of birch-bark bearing still legible verses in Mongolian. These documents are a few years older than the Secret History of the Mongols. We report this on the authority of K. H. Menges, but have not been able to find any other reference to these texts and have not yet had an opportunity to demand further details from him. Inferring a likely difference in language from the remote place of discovery of these texts, we have placed them under a different rubric from Middle Mongolian.64)

[2805] Middle Mongolian. Middle Mongolian is the language of the so-called Secret History of the Mongols (元朝祕史), written in Chinese characters used for their phonetic value in 1252 or 1264 (there are problems as to the date) and miscellaneous other documents of less interest transcribed in the same manner. It is the language as well of the numerous documents and inscriptions coming down to us in the hP'ags-pa or Square Script. Middle Mongol probably came into use about the beginning of the 13th century and in Poppe's view, continued until the 16th century.65) This stage of Mongolian is also attested in various Arabic sources of the 13-14th centuries.66)

This Secret History has been treated by many different scholars in the last fifty years. Recently, however, John Charles Street has given us a modern linguistic study of the subject in a work entitled *The Language of the Secret History of the Mongols*.67)

Poppe has treated the ḥP'ags-pa texts with great thoroughness in his principal work on the subject, now available in an English translation: *The Mongolian Monuments in ḥP'ags-pa Script*.68) Poppe regards both Dagur and the speech of the Mogōls of Afghanistan69) as deriving directly from Middle Mongolian.

[2806] *Classical Literary Mongolian*. Although there were in recent decades efforts to write in a vernacular style in the Mongolian alphabet,69a) we may say that Classical or Literary Mongolian is the language of all the vast literature written in the Uigur script or its later derivative. Although we have few texts to attest it at an early date, Literary Mongolian certainly represents an older stage of the language than Middle Mongolian. The earliest Mongol monument in the Uigur script is the so-called *Xar Xire* or Genghis Khan Stone 成吉思汗石碑 erected in honour of Jisünge, a nephew of Genghis Khan,70) in 1225 A. D., a quarter of a century before the production of the Secret History.

Poppe, rightly we believe, regards Literary Mongolian as phonologically an Old Mongolian language. According to him Old Mongolian must have continued into the 12th or 13th century.71)

Literary Mongolian has been the object of careful study by several generations of scholars and there are numerous grammars and dictionaries, to say nothing of special studies, available. Among the recent grammars, those of Poppe and by Grønbech and Krueger should be taken note of.72) As for dictionaries, that of Kovaljevski still serves; however, the new *Mongolian-English Dictionary* compiled under the general direction of Ferdinand Lessing has many advantages and will probably become the standard tool of English-speaking Mongolists.73) There are numerous works on Classical Mongolian in Japanese, some of which are excellent.

Modern Mongolic Languages

I. *The Oirad Group*. The Oirad Group consists of two closely related languages, Kalmuck and Oirat, having almost the same phonological and morphological structure, but differing radically in vocabulary as a result of the influence of Russian and Tatar which Kalmuck has undergone.74) The name Kalmuck is often applied, however, to both languages. Care should be taken not to confound the Oirad Group or Oirat, with their Turkic-speaking namesakes the Oyrot (Altai) Turks ([3033]-[3038]). No reliance can be placed on the orthography of the names for maintaining this distinction (except in the present work), since the nomenclature found in the literature is completely capricious.

Haneda enumerates several theories of the origin of the name Oirat 斡亦喇愓 : 1) that it comes from *oi* 'forest' and *arat* 'people', 2) that it is a plural form of *uira* 'ally, relative', and 3) that it is a variation on the Turkish tribal name *Oγuz*.75) The Oirad represented one of the two great political divisions of the Mongols in Yüan times, the other

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being the Eastern Mongols, including the direct tribal followers of the Yüan dynasty.

The Altaic range may be regarded as the ancient center of the Oirad people. One of their leaders, Esen Taiši, founded a kingdom on the Chinese border which flourished until the beginning of the 17th century. Another group of Oirads established the Kingdom of Jungaria in the northern half of the present day Chinese province of Sinkiang, but this was destroyed by the Chinese in 1759.76) Still another group migrated to the Lower Volga region in 1632.

[2807] 1. Kalmuck. The descendants of the Oirad tribes who left their homeland in 1632 to escape the domination of the Chinese and settled in the Lower Volga region and of the other groups (especially the refugees from Jungaria) who joined them in subsequent waves of immigration are the Kalmucks The original group consisted largely of members of the Dörbet and Torgut tribes.

Under Peter the Great the Kalmucks were accorded the role of allies by the Russians and functioned as border guards. Under Catherine II, however, they lost much of their autonomy and were subject to direct control under the Russian government. Finding this oppressive, a group of nearly 300,000 of the Kalmucks on the Volga set out in 1771 to return to their ancestral territory in East Turkestan. Only about 100,000 survived the long trek and these were immediately subjected to the severest oppression by the Chinese.77

The origin of the name Kalmuck is obscure. It is, however, certainly a deformation of Central Asian Turkish Qalmaq (or Qalmyq) which may mean 'infidel'--the Kalmucks are generally Buddhists, except for the Sart Kalmak, who have been converted to Islam--or may be connected with the word kalpak, used to designate the particular type of hat which they wear.78) At any rate, Kalmuck has become not only the general term used by Europeans to refer to these people, but their self-designation (xal'maq or xalimag).79) Ramstedt80) states that the term came into use, as far as he knows, for the first time in the 17th century; however, Haneda cites an occurrence in Muslim works from 1419-22.81) In the European literature the name is found with a variety of spellings: Kalmuck, Kalmyk, Kalmack, Calmuck, &c.; Russian Kalmyk' (for the people), Kalmyckii (for the language); Chinese 喀勒馬哈. According to Ramstedt, the Volga Kalmucks also refer to themselves as Xal'maq taŋgačin or use their individual tribal names torγuᴅ, dörw$^{\ddot{o}}$ᴅ, xošūᴅ, xöᴅ. They also use the term Ulan Zalātan for themselves and for all peoples of Mongol origin.82)

Kalmuck is spoken in four distinct dialects: Dörbet (or Dörböd, dörw$^{\ddot{o}}$ᴅ) Torgut (or Torgūd, torγūᴅ), Buzāwa (or Buzāw), and Sart Kalmuck (Sart Kalmak).

Until 1943, the largest group of Kalmucks, most of the Dörbets and Torguts, lived in the Lower Volga area in the Astrakhan region. In the neighborhood of Orenburg (now Čkalov) in the Urals a Torgut sub-dialect was spoken, and according to Ishihama83) many of the speakers of this Orenburg Torgut sub-dialect had moved in modern times to the Volga area. The Buzāwa dialect was spoken on the Don River by a people taking part in the Don "Kosakentum".

In the civil strife following the Russian Revolution, the Volga Kalmucks gave their support to the Kosaks and the White Army and suffered severe hardships in the course of the fighting. The Soviet regime established a Kalmyk Autonomous Region on 4 November 1920, and this was raised to the status of an Autonomous Republic on 22 October 1935. Nevertheless, the popular opposition among the Kalmucks to the Communist government continued, and when the German armies invaded the Volga area in World War II, they were greeted as liberators. As a result the Kalmuck Autonomous Republic was liquidated in 1943 and its people deported to parts unknown. The name Kalmuck was erased from the Great Soviet Encyclopaedia and all similar works. In the course of de-Stalinization, however, the punitive measures against them were dropped, they were permitted to return to their homes, on 9 January 1957 the former Kalmuck state was reconstituted an Autonomous Region, and on 29 July 1958 restored once more as the Kalmyk Autonomous Soviet Socialist Republic.84) In 1939, there were some 134,000 Kalmucks,85) according to the Russian census. The population of the Kalmyk ASSR was estimated to be 193,000 in January 1961,86) but there is every reason to think that Russian colonists constitute the majority of the population at present.

The Sart-Kalmucks (Russian: Sart Kalmaki) live in the Kirgiz SSR near Lake Issik Köl.87) They are Sunni Muslims who came to Russia in 1881 at the time of the persecution of the Dungans by the Chinese. According to Tokarjev they now number about 3,500 (1958).88) They call themselves *Ulān zalāt ölöt* 'the Ölöt with red tassel'.89)

In Sinkiang province there should be still the remnants of the 100,000 Kalmucks who returned there from Russia, but there are reasons to suppose that they have been to a considerable extent assimilated in the Oirat group to the extent that they have not been Sinicized. At any rate, it is impossible to distinguish them in the published statistical information. In general the tendency has been to use the term Kalmuck for the entire Oirad group, so that it is impossible to interpret many of the references in the literature.

The most accessible works on the Kalmuck language are those of Ramstedt, his *Kalmückisches Wörterbuch* and his text collection *Kalmückische Sprachprob*

[2808] 2. *Oirat*. What we call here Oirat is sometimes referred to as Kobd (科布多) Oirat, especially by Japanese linguists who use "European Oirat" to designate Kalmuck. Oirat comprises seven closely related dialects, falling into a Northern and a Southern group, as well as a more or less artificially developed literary language. The Oirat dialects were already separated from the other Mongol dialects in the 13-14th centuries, as is evidenced by what Rašid-ad-Dīn says about them,91) and today the Oirat speakers constitute a distinct linguistic minority group within the Mongolian People's Republic (abbreviated MNR), to the number of approximately 56,000 speakers.92) All the Oirat dialects are represented in the MPR, but Dambi-ölet (Ölöt) and Torgut (Torgut Oirat) have more speakers in China, perhaps as many as 60,000 for these two dialects alone.

a. *The Northern Dialect Group* consists of Dörbet Oirat (Russian *Derbety* and Bayit (Bait, Bayid; Russian *Baity*).

[2808.1] 1) Dörbet Oirat is spoken by some 22,000 persons in the Ubsa-nur Aimak of the MPR (south of Lake Ubsa-nur Aimak of the MPR (south of Lake Ubsa-nur), and possibly by small groups in several parts of China.9

[2808.2] 2) Speakers of Bayit are to be found largely in the Xotogoit (Khotogoit, 和托輝特) region in the MPR. They number about 13,000.94)

b. *The Southern Dialect Group* consists of five clearly distinct but closely related dialects which we shall enumerate in discussing them below:--

[2808.3] 1) Torgut Oirat (Torgut, Torgot, Torgod, Targut, Turgut, Tourgouth, *Ch*. 土爾扈特 , *Rus*. Torgouty [as the ethnic name]) has

3,000 speakers in the MNR.95) The majority of Torgut speakers, however, are to be found in the Hsinchiang Uigur Autonomous Region 新疆維吾尔自治区 of China. Although we have no indications of their number, the total Mongolian population of this region, including Torguts, Xošūt, Ölöts, and Čaxar speakers, is given as 58,000 by Bruk.96) Smaller groups of Torgut are to be found widely scattered in Alashan (the Alashan Oirat, Alashan Eleut, 阿拉善額魯特, Alashan Mongol; 4,000-5,000 speakers according to TAMZMI),97) possibly in the Altai Mountains, in Chinghai Province (Amdo), in Jungaria, and possibly in various other parts of Inner Asia.

[2808.4] 2. Uriankha (Uryāngxai, Altai Uriankhaitzy, Xotony) is spoken by 2,000 persons in the Kobd region of the MPR living on both banks of the Bulgun and Čingel Rivers.98)

[2808.5] 3. Zakhachin (Zaxačin, Dsakhatschin, 札哈沁, *Rus.* Dzaxačiny, Tšaratšin) is the dialect of some 10,000 persons in the MPR south of the Kobd Road in Kobd Aimak, and an unknown number in Sikiang Province of China.99)

[2808.6] 4. Dambi-ölet (Eleut, Oleut, Ölöt, *Rus.* Eljoty, 額魯特) is spoken by 4,000 persons in the MPR near Kobd City and by a much larger, but uncounted, group in China, especially in the Tarbagatai District of the Hsinchiang-Uigur Autonomous Region.100)

[2808.7] 5. Mingat (Mingad, Minggat, Mingit, 明阿特, *Rus.* Mingaty) is the Oirat dialect spoken by one of the tribes of the Xtogoit region of Mongolia. They are traditionally the neighbors of the Dambi-ölet,1 but at present they are to be found, according to the map given by Rinčine, in the Hubsgul Aimak.102) They number some 2,000.103)

[2808.8] c. *Literary Oirat*. In the middle of the 17th century, possibly through the example of the Lama ḥPhags-pa, who devised the Square Script for Mongolian, a certain lama of the Xošut tribe of the Oirats whose religious name was Zaya-Paṇḍita introduced a modified Uigur script capable of representing faithfully the phonemic system of the Oirat spoken language of that time. This new Oirat script is generally referred to as the *Todo* or *Todo Mongol* alphabet, and 1648 is the date traditionally given for its invention. Zaya-Paṇḍita did not rest with the creation of the new script, but went on, together with the members of the school which he gathered around him, to produce the nucleus of a literature, a great part of which was based on translations from Tibetan. Although the contemporary Oirat vernacular was the basis for the language in which this literature was composed, the exigencies of translation forced the development of a lexicon and style rich in archaisms and elements borrowed from Mongol and Tibetan, with the result that a language was produced which can only be described as artificial. It was distinct from the living language of the people and full of orthographic forms conceived by pedantry or etymological fancy. One has the impression that Zaya-Paṇḍita drew on the contemporary language of story-tellers for his linguistic material. Unfortunately, this tremendous intellectual creation of Zaya-Paṇḍita and his school did not evolve as might have been expected into a true vehicle of national culture, chiefly because the literate members of Oirat society were almost entirely priests, who tended to prefer the Tibetan language for their literary compositions. Literary Oirat declined, both among the Kalmucks on the Volga and among the Oirat tribes in Inner Asia, until in the early decades of this century the Todo script was replaced by the Russian alphabet among

IV 29. TUNGUSIC

IV 29.1. ADAM (L.) *Grammaire de la langue mandchou*. Paris: 1873.

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V

INVENTORY OF THE HYPERBOREAN REGIONAL ALLIANCE

3400. Gilyak

3500. Chukchee-Kamchatkan
3501. a. Chukchee
3502. b. Koryak
3503. c. Kamchadal

3600. Yukaghirish
3601. a. Yukaghir
3602. b. Chuvantsy
3603. c. Omok

3700. Yeniseian
3701. a. Ket
3702. b. Kot
3703. c. Asan
3704. d. Arin

3800. Ainu

3900. Eskimo-Aleut
3901. a. Eskimo
3901.1 1) Inuit (Eskimo proper) [Greenland Eskimo, etc.]
3901.2 2) Chugach Eskimo [Southern Alaskan Eskimo]

3902. b. Aleut
3902.1 1) Unalaska (Eastern Aleut)
3902.2 2) Atka (Western Aleut)